

# The Best of Ralph Waldo Trine

*Trine, Ralph Waldo, 1866-*

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# The Best of Ralph Waldo Trine

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by Ralph Waldo Trine

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## Publishers' Note

In the more than fifty years that Ralph Waldo Trine has been addressing the minds and hearts of people everywhere, hundreds of thousands have benefited from the special blend of reason and inspiration they have found in his books.

In the Foreword to the Fiftieth Anniversary Edition of *In Tune with the Infinite*, Ralph Waldo Trine stated briefly what he thought might be the possible cause or causes of that book's enormous circulation and long life. He said:

"Something indeed of a universal nature seemed to get into it which has taken it all over the world. This is attested by the vast number of appreciative and grateful letters that have come to me from readers in many countries—letters telling in concrete terms what it has done for them, for their families, their friends and acquaintances . . . [It] has been published in translation in some twenty different countries, in Esperanto, in raised letters for the blind; and the letters that still reach me, many from our younger generation of earnest, seeking and aspiring men and women, give evidence that it is in as great demand as ever.

"This I attribute—and humbly—to the fact that there is in it that which I ardently hoped for—the element of use, of human help. Each person has his problems—no life is free

from them—and the human heart responds in gratitude to whatever agency renders real help.”

Mr. Trine’s analysis applies not only to *In Tune with the Infinite*—one of the most popular volumes ever published—but to all of his books.

*Because they help people*—people who are afraid, people who are forced to live in a more and more uncertain world with ever-increasing tensions and responsibilities, people like you and your neighbors, not only your next-door friends but your next-continent brothers and sisters.

Mr. Trine has proved able in all his writing to uncover the power that lies, often undiscovered, in a thinking human being—the power of “intrepid thought” which “moves and holds the stars in their course, illumines, sustains and fights for the brave and the upright.”

Mr. Trine has ever been hopeful for this world and for the eager, striving men and women who seek always to live the better life.

For more than half a century Mr. Trine’s publishers have been proud to present his books. They have felt a true sense of publishing service in the fact that these volumes have helped and still are helping people toward a goal of better living.

Now for the first time it is possible to reprint here *In Tune with the Infinite* in its entirety and selections from nine other volumes. Together they give a fair representation of Ralph Waldo Trine’s thinking. In point of fact this volume is the essence of Ralph Waldo Trine’s thought, the carefully chosen selections that express the full range and development of a philosophy that has obviously contributed great benefits to a whole era of American life. A particularly generous number of passages from *What All the World’s A-Seeking* is included because it supplements so well *In*



*Tune with the Infinite* in its service as a practical guide for daily living. Another statement of what Mr. Trine believes is set forth in his uplifting *Creed of the Open Road*, given here as a fitting close for the volume.

The selections reprinted in this omnibus volume demonstrate Mr. Trine's wide reading background. Even more plainly they show how the author has sought to touch the heart and mind of man by addressing his intelligence, by affirming his indomitable spirit. His extraordinary appeal would seem to indicate that he has succeeded in putting into popular terms much of the New England thought—especially that of Emerson—which has become the basis of a great deal of modern inspirational literature. Mr. Trine preceded, as he has outdone and may easily outlast, the current school of self-help “philosophers.” Analysis of Mr. Trine's work indicates that if any reasons for his enduring appeal exist they may be found in the fact that he went deep into the philosophic beginnings of modern psychology and deepest of all into the study of the Christian religion; that he remains always a practical man who recognizes the demands of economics and business and sets forth the values of the thinking not only of William James and Ralph Waldo Emerson and Fichte, but also of a businessman like Henry Ford.

The inspiration and guidance which Mr. Trine's books have provided for so many have never ceased to serve, seem always to have filled a need. The publishers proudly present this volume, with the sincere hope that in its complete expression it may, more efficiently than any single volume, help both new and old readers find the courage and happiness that all human beings seek.

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## In tune with the infinite

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.



## Prelude

The optimist is right. The pessimist is right. The one differs from the other as the light from the dark. Yet both are right. Each is right from his own particular point of view, and this point of view is the determining factor in the life of each. It determines as to whether it is a life of power or of impotence, of peace or of pain, of success or of failure.

The optimist has the power of seeing things in their entirety and in their right relations. The pessimist looks from a limited and a one-sided point of view. The one has his understanding illumined by wisdom, the understanding of the other is darkened by ignorance. Each is building his world from within, and the result of the building is determined by the point of view of each. The optimist, by his superior wisdom and insight, is making his own heaven, and in the degree that he makes his own heaven is he helping to make one for all the world beside. The pessimist, by virtue of his limitations, is making his own hell, and in the degree that he makes his own hell is he helping to make one for all mankind.

You and I have the predominating characteristics of an optimist or the predominating characteristics of a pessimist. We then are making, hour by hour, our own heaven or our

own hell; and in the degree that we are making the one or the other for ourselves are we helping make it for all the world beside.

The word heaven means harmony. The word hell is from the old English *hell*, meaning to build a wall around, to separate; to be *helled* was to be shut off from. Now if there is such a thing as harmony there must be that something one can be in right relations with; for to be in right relations with anything is to be in harmony with it. Again, if there is such a thing as being *helled*, shut off, separated from, there must be that something from which one is held, shut off or separated.

## The supreme fact of the universe

The great central fact of the universe is that Spirit of Infinite Life and Power that is back of all, that animates all, that manifests itself in and through all; that self-existent principle of life from which all has come, and not only from which all has come, but from which all is continually coming. If there is an individual life, there must of necessity be an infinite source of life from which it comes. If there is a quality or a force of love, there must of necessity be an infinite source of love whence it comes. If there is wisdom, there must be the all-wise source back of it from which it springs. The same is true in regard to peace, the same in regard to power, the same in regard to what we call material things.

There is, then, this Spirit of Infinite Life and Power back of all which is the source of all. This Infinite Power is creating, working, ruling through the agency of great immutable laws and forces that run through all the universe, that surround us on every side. Every act of our everyday lives is governed by these same great laws and forces. Every flower that blooms by the wayside, springs up, grows, blooms, fades,



according to certain great immutable laws. Every snowflake that plays between earth and heaven, forms, falls, melts, according to certain great unchangeable laws.

In a sense there is nothing in all the great universe but law. If this is true there must of necessity be a force behind it all that is the maker of these laws and a force greater than the laws that are made. This Spirit of Infinite Life and Power that is back of all is what I call God. I care not what term you may use, be it Kindly Light, Providence, the Over Soul, Omnipotence or whatever term may be most convenient. I care not what the term may be as long as we are agreed in regard to the great central fact itself.

God, then, is this Infinite Spirit which fills all the universe with Himself alone, so that all is from Him and in Him, and there is nothing that is outside. Indeed and in truth, then, in Him we live and move and have our being. He is the life of our life, our very life itself. We have received, we are continually receiving our life from Him. We are partakers of the life of God; and though we differ from Him in that we are individualized spirits, while He is the Infinite Spirit including us as well as all else beside, yet *in essence the life of God and the life of man are identically the same, and so are one*. They differ not in essence, in quality; they differ in degree.

There have been and are highly illumined souls who believe that we receive our life from God after the manner of a divine inflow. And again, there have been and are those who believe that our life is one with the life of God, and so that God and man are one. Which is right? Both are right; both are right when rightly understood.

In regard to the first: if God is the Infinite Spirit of Life back of all, whence all comes, then clearly our life as indi-

vidualized spirits is continually coming from this Infinite Source by means of this divine inflow. In the second place, if our lives as individualized spirits are directly from, are parts of this Infinite Spirit of Life, then the degree of the Infinite Spirit that is manifested in the life of each must be identical in quality with that Source, the same as a drop of water taken from the ocean is, in nature, in characteristics, identical with that ocean, its source. And how could it be otherwise? The liability to misunderstanding in this latter case, however, is this: in that although the life of God and the life of man in essence are indentially the same, the life of God so far transcends the life of individual man that it includes all else beside. In other words, so far as the quality of life is concerned, in essence they are the same; so far as the degree of life is concerned, they are vastly different.

In this light is it not then evident that both conceptions are true? And more, that they are one and the same? Both conceptions may be typified by one and the same illustration.

There is a reservoir in a valley which receives its supply from an inexhaustible reservoir on the mountainside. It is then true that the reservoir in the valley receives its supply by virtue of the inflow of the water from the larger reservoir on the mountainside. It is also true that the water in this smaller reservoir is in nature, in quality, in characteristics identically the same as that in the larger reservoir which is its source. The difference, however, is this: the reservoir on the mountainside, in the *amount* of its water, so far transcends the reservoir in the valley that it can supply an innumerable number of like reservoirs and still be unexhausted.

And so in the life of man. If, as I think we have already agreed, however we may differ in regard to anything else, there is this Infinite Spirit of Life back of all, the life of all,

and so from which all comes, then the life of individual man, your life and mine, must come by a divine inflow from this Infinite Source. And if this is true, then the life that comes by this inflow to man is necessarily the same in essence as is this Infinite Spirit of Life. There is a difference. It is not a difference in essence. It is a difference in degree.

If this is true, does it not then follow that in the degree that man opens himself to this divine inflow does he approach to God? If so, it then necessarily follows that in the degree that he makes this approach does he take on the God powers. And if the God powers are without limit, does it not then follow that the only limitations man has are the limitations he sets on himself by virtue of not knowing himself?



# The supreme fact of human life

From the great central fact of the universe in regard to which we have agreed, namely, this Spirit of Infinite Life that is back of all and from which all comes, we are led to inquire as to what is the great central fact in human life. From what has gone before, the question almost answers itself.

*The great central fact in human life, in your life and in mine, is the coming into a conscious, vital realization of our oneness with this Infinite Life, and the opening of ourselves fully to this divine flow.*

This is the great central fact in human life, for in this all else is included, all else follows in its train. In just the degree that we come into a conscious realization of our oneness with the Infinite Life and open ourselves to this divine inflow, do we actualize in ourselves the qualities and powers of the Infinite Life.

And what does this mean? It means simply this: that we are recognizing our true identity, that we are bringing our lives into harmony with the same great laws and forces, and so opening ourselves to the same great inspirations as have

all the prophets, seers, sages and saviors in the world's history, all men of truly great and mighty power. For in the degree that we come into this realization and connect ourselves with this Infinite Source, do we make it possible for the higher powers to play, to work, to manifest through us.

We can keep closed to this divine inflow, to these higher forces and powers, through ignorance, as most of us do, and thus hinder or even prevent their manifesting through us. Or we can intentionally close ourselves to their operations and thus deprive ourselves of the powers to which by the very nature of our being we are rightful heirs. On the other hand, we can come into so vital a realization of the oneness of our real selves with this Infinite Life and can open ourselves so fully to the incoming of this divine inflow, and so to the operation of these higher forces, inspirations, and powers, that we can indeed and in truth become what we may well term God men.

And what is a God man? One in whom the powers of God are manifesting, though yet a man. No one can set limitations to a man or a woman of this type; for the only limitations he or she can have are those set by the self. Ignorance is the most potent factor in setting limitations to the majority of mankind; and so the great majority of people continue to live their little, dwarfed and stunted lives simply by virtue of the fact that they do not realize the larger life to which they are heirs. They have never as yet come into a knowledge of the real identity of their true selves.

Mankind has not yet realized that the real self is one with the life of God. Through its ignorance it has never yet opened itself to the divine inflow, and so has never made itself a channel through which the infinite powers and forces can manifest. When we know ourselves merely as men, we

live accordingly, and have merely the powers of men. When we come into the realization of the fact that we are God men, then again we live accordingly, and have the powers of God men. *In the degree that we open ourselves to this divine inflow are we changed from mere men into God men.*

A friend has a beautiful lotus pond. A natural basin on his estate—his farm as he always calls it—is supplied with water from a reservoir in the foothills some distance away. A gate regulates the flow of the water from the main that conducts it from the reservoir to the pond. It is a spot of transcendent beauty. There, through the days of the perfect summer weather, the lotus flowers lie full blown on the surface of the clear, transparent water. The June roses and other wild flowers are continually blooming upon its banks. The birds come here to drink and to bathe, and from early until late one can hear the melody of their song. The bees are continually at work in this garden of wild flowers. A beautiful grove, in which many kinds of wild berries and many varieties of brakes and ferns grow, stretches back of the pond as far as the eye can reach.

Our friend is a man, nay more, a God man, a lover of his kind, and as a consequence no notice bearing such words as "Private grounds, no trespassing allowed," or "Trespassers will be prosecuted," stands on his estate. But at the end of a beautiful byway that leads through the wildwood up to this enchanting spot stands a notice bearing the words "All are welcome to the Lotus Pond." All love our friend. Why? They can't help it. He so loves them, and what is his is theirs.

Here one may often find merry groups of children at play. Here many times tired and weary-looking men and women



come, and somehow, when they go their faces wear a different expression—the burden seems to be lifted; and now and then I have heard them when leaving, sometimes in a faint murmur, as if uttering a benediction, say, "God bless our brother-friend." Many speak of this spot as the Garden of God. My friend calls it his Soul Garden, and he spends many hours in quiet here. Often have I seen him after the others have gone, walking to and fro, or sitting quietly in the clear moonlight on an old rustic bench, drinking in the perfume of the wild flowers. He is a man of a beautifully simple nature. He says that here the real things of life come to him, and that here his greatest and most successful plans, many times as by a flash of inspiration, suggest themselves to him.

Everything in the immediate vicinity seems to breathe a spirit of kindness, comfort, good will and good cheer. The very cattle and sheep as they come to the old stone fence at the edge of the grove and look across to this beautiful spot seem, indeed, to get the same enjoyment that the people are getting. They seem almost to smile in the realization of their contentment and enjoyment; or perhaps it seems so to the looker-on, because he can scarcely help smiling as he sees the manifested evidence of their contentment and pleasure.

The gate of the pond is always open wide enough to admit a supply of water so abundant that it continually overflows a quantity sufficient to feed a stream that runs through the fields below, giving the pure mountain water in drink to the cattle and flocks that are grazing there. The stream then flows on through the neighbors' fields.

Not long ago our friend was absent for a year. He rented his estate during his absence to a man who, as the world goes,

was of a very "practical" turn of mind. He had no time for anything that did not bring him direct "practical" returns. The gate connecting the reservoir with the lotus pond was shut down, and no longer had the crystal mountain water the opportunity to feed and overflow it. The notice of our friend, "All are welcome to the Lotus Pond," was removed, and no longer were the gay companies of children and of men and women seen at the pond. A great change came over everything. On account of the lack of the life-giving water the flowers in the pond wilted, and their long stems lay stretched on the mud at the bottom. The fish that formerly swam in its clear water soon died and gave an offensive odor to all who came near. The flowers no longer bloomed on its banks. The birds no longer came to drink and to bathe. No longer was heard the hum of the bees; and more, the stream that ran through the fields below dried up, so that the cattle and the flocks no longer got their supply of clear mountain water.

The difference between the spot now and the lotus pond when our friend gave it his careful attention was caused, as we readily see, by the shutting of the gate to the pond, thus preventing the water from the reservoir in the hills which was the source of its life, from entering it. And when this, the source of its life, was shut off, not only was the appearance of the lotus pond entirely changed, but the surrounding fields were deprived of the stream to whose banks the flocks and cattle came for drink.

In this do we not see a complete parallel so far as human life is concerned? In the degree that we recognize our oneness, our connection with the Infinite Spirit which is the life of all, and in the degree that we open ourselves to this divine inflow, do we come into harmony with the highest, the most

powerful and the most beautiful everywhere. And in the degree that we do this do we overflow, so that all who come in contact with us receive the effects of this realization on our part. This is the lotus pond of our friend, he who is in love with all that is truest and best in the universe. And in the degree that we fail to recognize our oneness with this Infinite Source, and so close, shut ourselves to this divine inflow, do we come into that state where there seems to be with us nothing of good, nothing of beauty, nothing of power; and when this is true, those who come in contact with us receive not good, but harm. This is the spot of the lotus pond while the farm was in the hands of a renter.

There is this difference between the lotus pond and your life and mine. It has no power in itself of opening the gate to the inflow of the water from the reservoir which is its source. In regard to this it is helpless and dependent upon an outside agency. You and I have the power, the power within us, to open or to close ourselves to this divine inflow exactly as we choose. This we have through the power of mind, through the operation of thought.

There is the soul life, direct from God. This it is that relates us to the Infinite. There is, then, the physical life. This it is that relates us to the material universe about us. The thought life connects the one with the other. It is this that plays between the two.

Before we proceed further let us consider very briefly the nature of thought. Thought is not, as is many times supposed, a mere indefinite abstraction, or something of a like nature. It is, on the contrary, a vital, living force, the most vital, subtle and irresistible force there is in the universe.

In our very laboratory experiments we are demonstrating the great fact that thoughts are forces. They have form and



quality, substance and power, and we are beginning to find that there is what we may term a *science of thought*. We are beginning also to find that through the instrumentality of our thought forces we have creative power, not merely in a figurative sense, but creative power in reality.

Everything in the material universe about us, everything the universe has ever known, had its origin first in thought. From this it took its form. Every castle, every statue, every painting, every piece of mechanism—everything had its birth, its origin, first in the mind of the one who formed it before it received its material expression or embodiment. The very universe in which we live is the result of the thought energies of God, the Infinite Spirit that is back of all. And if it is true, as we have found, that we in our true selves are in essence the same and in this sense are one with the life of this Infinite Spirit, do we not then see that in the degree that we come into a vital realization of this stupendous fact, *we, through the operation of our interior, spiritual, thought forces, have in like sense creative power?*

Everything exists in the unseen before it is manifested or realized in the seen, and in this sense it is true that the unseen things are the real, while the things that are seen are the unreal. The unseen things are *cause*; the seen things are *effect*. The unseen things are the eternal; the seen things are the changing, the transient.

The "*power of the word*" is a literal, scientific fact. Through the operation of our thought forces we have creative power. The spoken word is nothing more nor less than the outward expression of the workings of these interior forces. The spoken word is then, in a sense, the means whereby the thought forces are focused and directed along any particular line; and this concentration, this giving them

direction, is necessary before any outward or material manifestation of their power can become evident.

Much is said in regard to "building castles in the air," and one who is given to this building is not always looked upon with favor. But castles in the air are always necessary before we can have castles on the ground, before we can have castles in which to live. The trouble with the one who gives himself to building castles in the air is not that he builds them in the air, but that he does not go farther and actualize in life, in character, in material form, the castles he thus builds. He does a part of the work, a very necessary part, but another equally necessary part remains still undone.

There is in connection with the thought forces what we may term the drawing power of mind, and the great law operating here is one with that great law of the universe, that like attracts like. We are continually attracting to us, from both the seen and the unseen side of life, forces and conditions most akin to those of our own thoughts.

This law is continually operating whether we are conscious of it or not. We are all living, so to speak, in a vast ocean of thought, and the very atmosphere around us is continually filled with the thought forces that are being continually sent or that are continually going out in the form of thought waves. We are all affected, more or less, by these thought forces, either consciously or unconsciously; and in the degree that we are more or less sensitively organized, or in the degree that we are negative and so are open to outside influences, rather than positive, thus determining what influences shall enter into our realm of thought, and hence into our lives.

There are those among us who are much more sensitively organized than others. As an organism their bodies are more

finely, more sensitively constructed. These, generally speaking, are people who are always more or less affected by the mentalities of those with whom they come in contact, or in whose company they are. A friend, the editor of one of our great journals, is so sensitively organized that it is impossible for him to attend a gathering, such as a reception, and talk and shake hands with a number of people during the course of the evening, without taking on to a greater or less extent their various mental and physical conditions. These affect him to such an extent that he is scarcely himself and in his best condition for work until some two or three days afterward.

Some think it unfortunate for one to be sensitively organized. By no means. It is a good thing, for one may thus be more open and receptive to the higher impulses of the soul within, and to all higher forces and influences from without. It may, however, be unfortunate and extremely inconvenient to be so organized unless one recognize and gain the power of closing himself, of making himself positive to all detrimental or undesirable influences. This power everyone, however sensitively organized he may be, can acquire.

This he can acquire through the mind's action. And, moreover, there is no habit of more value to anyone, be he sensitively or less sensitively organized, than that of occasionally taking and holding himself in this attitude of mind—I close myself, I make myself positive to all things below, and open and receptive to all higher influences, to all things above. By taking this attitude of mind consciously now and then, it soon becomes a habit; and if one is deeply in earnest in regard to it, it puts into operation silent but subtle and powerful influences in effecting the desired results. In this



way all lower and undesirable influences from both the seen and the unseen side of life are closed out, while all higher influences are invited, and in the degree that they are invited they will enter.

And what do we mean by the unseen side of life? First, the thought forces, the mental and emotional conditions in the atmosphere about us that are generated by those manifesting on the physical plane through the agency of physical bodies. Second, the same forces generated by those who have dropped the physical body, or from whom it has been struck away, and who are now manifesting through the agency of bodies of a different nature.

"The individual existence of man *begins* on the sense plane of the physical world, but rises through successive gradations of ethereal and celestial spheres, corresponding with his ever unfolding deific life and powers, to a destiny of unspeakable grandeur and glory. Within and above every physical planet is a corresponding ethereal planet, or soul world, as within and above every physical organism is a corresponding ethereal organism, or soul body, of which the physical is but the external counterpart and materialized expression. From this etherealized or soul planet, which is the immediate home of our arisen humanity, there rises or deepens in infinite gradations spheres within and above spheres, to celestial heights of spiritualized existence utterly inconceivable to the sense man. Embodiment, accordingly, is two-fold—the physical being but the temporary husk, so to speak, in and by which the real and permanent ethereal organism is individualized and perfected, somewhat as 'the full corn in the ear' is reached by means of its husk, for which there is no further use. By means of this indestructible ethereal body and the corresponding spheres of environment

with the social life and relations in the spheres, the individuality and personal life is preserved forever."

The fact of life in whatever form means the continuance of life, even though the form be changed. Life is the one eternal principle of the universe and so always continues, even though the form of the agency through which it manifests be changed. "In my Father's house are many mansions." And surely, because the individual has dropped, has gone out of the physical body, there is no evidence at all that the life does not go right on the same as before, not commencing—for there is no cessation—but commencing in the other form exactly where it has left off here; for all life is a continuous evolution, step by step; there one neither skips nor jumps.

There are in the other form, then, mentalities and hence lives of all grades and influences, the same as there are in the physical form. If, then, the great law that like attracts like is ever operating, we are continually attracting to us from this side of life influences and conditions most akin to those of our own thoughts and lives. A gruesome thought that we should be so influenced, says one. By no means. All life is one; we are all bound together in the one common and universal life, and we should take into consideration the fact that we have it entirely in our own hands to determine the order of thought we entertain and consequently the order of influences we attract, and are not mere willowy creatures of circumstance, unless indeed we choose to be.

In our mental lives we can either keep hold of the rudder and so determine exactly what course we take, what points we touch; or we can fail to do this, and failing, we drift, and are blown hither and thither by every passing breeze. And so, on the contrary, welcome should be the thought, for thus

we may draw to us the influence and the aid of the greatest, the noblest and the best who have lived on the earth, whatever the time, wherever the place.

We cannot rationally believe other than that those who have labored in love and with uplifting power here are still laboring in the same way, and in all probability with more earnest zeal, and with still greater power.

"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain *was full of horses and chariots of fire* round about Elisha."

As I rode with a friend some time ago, we were speaking of the great interest people are everywhere taking in the more vital things of life, the eagerness with which they are reaching out for a knowledge of the interior forces, their ever increasing desire to know themselves and to know their true relations with the Infinite. And in speaking of the great spiritual awakening, the beginnings of which can be traced during the closing years of the nineteenth century and the early years of the twentieth, I said, "How beautiful if Emerson, the illumined one so far in advance of his time, who labored so faithfully and so fearlessly to bring about these very conditions, how beautiful if he were with us today to witness it all! How he would rejoice!" "How do we know," was the reply, "that he is not witnessing it all? And more, that he is not having a hand in it all—a hand even greater, perhaps, than when we *saw* him here?" Thank you, my friend, for this reminder. And, truly, "are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation?"

As science is so abundantly demonstrating, the things that we see are but a very small fraction of the things that



are. The real vital forces at work in our own lives and in the world about us are not seen by the ordinary physical eye. Yet they are the causes of which all things we see are merely the effects. Thoughts are forces; like builds like, and like attracts like. For one to govern his thinking, then, is to determine his life.

Says one of deep insight into the nature of things: "The law of correspondences between spiritual and material things is wonderfully exact in its workings. People ruled by the mood of gloom attract to them gloomy things. People always discouraged and despondent do not succeed in anything, and live only by burdening some one else. The hopeful, confident, and cheerful attract the elements of success. A man's front or back yard will advertise that man's ruling mood in the way it is kept. A woman at home shows her state of mind in her dress. A slattern advertises the ruling mood of hopelessness, carelessness, and lack of system. Rags, tatters, and dirt are always in the mind before being on the body. The thought that is most put out brings its corresponding visible element to crystallize about you as surely and literally as the visible bit of copper in solution attracts to it the invisible copper in that solution. A mind always hopeful, confident, courageous, and determined on its set purpose, and keeping itself to that purpose, attracts to itself out of the elements things and powers favorable to that purpose.

"Every thought of yours has a literal value to you in every possible way. The strength of your body, the strength of your mind, your success in business, and the pleasure your company brings others, depends on the nature of your thoughts. . . . In whatever mood you set your mind does your spirit receive of unseen substance in correspondence with that mood. It is as much a chemical law as a spiritual law.

Chemistry is not confined to the elements we see. The elements we do not see with the physical eye outnumber ten thousand times those we do see. The Christ injunction, 'Do good to those who hate you,' is based on a scientific fact and a natural law. So, to do good is to bring to yourself all the elements in nature of power and good. To do evil is to bring the contrary destructive elements. When our eyes are opened, self-preservation will make us stop all evil thought. Those who live by hate will die by hate: that is, 'those who live by the sword will die by the sword.' Every evil thought is as a sword drawn on the person to whom it is directed. If a sword is drawn in return, so much the worse for both."

And says another who knows full well whereof he speaks: "The law of attraction works universally on every plane of *action*, and we attract whatever we desire or expect. If we desire one thing and expect another, we become like houses divided against themselves, which are quickly brought to desolation. Determine resolutely to expect only what you desire, then you will attract only what you wish for. . . . Carry any kind of thought you please about with you, and so long as you retain it, no matter how you roam over land or sea, you will unceasingly attract to yourself, knowingly or inadvertently, exactly and only what corresponds to your own dominant quantity of thought. Thoughts are our private property, and we can regulate them to suit our taste entirely by steadily recognizing our ability so to do."

We have just spoken of the drawing power of mind. Faith is nothing more nor less than the operation of the *thought forces* in the form of an earnest desire, coupled with expectation as to its fulfillment. And in the degree that faith, the earnest desire thus sent out, is continually held to and watered by firm expectation, in just that degree does it either

draw to itself, or does it change from the unseen into the visible, from the spiritual into the material, that for which it is sent.

Let the element of doubt or fear enter in, and what would otherwise be a tremendous force will be so neutralized that it will fail of its realization. Continually held to and continually watered by firm expectation, it becomes a force, a drawing power, that is irresistible and absolute, and the results will be absolute in direct proportion as it is absolute.

We shall find, as we are so rapidly beginning to find today, that the great things said in regard to faith, the great promises made in connection with it, are not mere vague sentimentalities, but are all great scientific facts, and rest on great immutable laws. Even in our very laboratory experiments we are beginning to discover the laws underlying and governing these forces. We are now beginning, somewhat at least, to use them understandingly and not blindly, as has so often and so long been the case.

Much is said today in regard to the will. It is many times spoken of as if it were a force in itself. But will is a force, a power, only in so far as it is a particular form of the manifestation of the thought forces; for it is by what we call the "will" that thought is focused and given a particular direction, and in the degree that thought is thus focused and given direction, is it effective in the work it is sent out to accomplish.

In a sense there are two kinds of will—the human and the divine. The human will is the will of what, for convenience' sake, we may term the lower self. It is the will that finds its life merely in the realm of the mental and the physical—the sense will. It is the will of the one who is not yet awake to the fact that there is a life that far transcends the life of merely



the intellect and the physical senses, and which when realized and lived, does not do away with or minify these, but which, on the contrary, brings them to their highest perfection and to their powers of keenest enjoyment. The divine will is the will of the higher self, the will of the one who recognizes his oneness with the Divine, and who consequently brings his will to work in harmony, in conjunction with the divine will. "The Lord thy God *in the midst of thee* is mighty."

The human will has its limitations. So far and no farther, says the law. The divine will has no limitations. It is supreme. All things are open and subject to you, says the law, and so, in the degree that the human will is transmuted into the divine, in the degree that it comes into harmony with and so acts in conjunction with the divine, does it become supreme. Then it is that "Thou shalt decree a thing and it shall be established unto thee." The great secret of life and of power, then, is to make and to keep one's conscious connection with this Infinite Source.

The power of every life, the very life itself, is determined by what it relates itself to. God is immanent as well as transcendent. He is creating, working, ruling in the universe today, in your life and in mine, just as much as He ever has been. We are too apt to regard Him after the manner of an absentee landlord, one who has set into operation the forces of this great universe and then taken Himself away.

In the degree, however, that we recognize Him as immanent as well as transcendent are we able to partake of His life and power. For in the degree that we recognize Him as the Infinite Spirit of Life and Power that is today, at this very moment, working and manifesting in and through all, and then, in the degree that we come into the realization of our

oneness with this life, do we become partakers of, and so do we actualize in ourselves the qualities of His life. *In the degree that we open ourselves to the inflowing tide of this immanent and transcendent life, do we make ourselves channels through which the Infinite Intelligence and Power can work.*

It is through the instrumentality of the mind that we are enabled to connect the real soul life with the physical life, and so enable the soul life to manifest and work through the physical. The thought life needs *continually* to be illumined from within. This illumination can come in just the degree that through the agency of the mind we recognize our oneness with the Divine, of which each soul is an individual form of expression.

This gives us the inner guiding which we call intuition. "Intuition is to the spiritual nature and understanding practically what sense perception is to the sensuous nature and understanding. It is an inner spiritual sense through which man is opened to the direct revelation and knowledge of God, the secrets of nature and life, and through which he is brought into conscious unity and fellowship with God, and made to realize his own deific nature and supremacy of being as the son of God. Spiritual supremacy and illumination thus realized through the development and perfection of intuition under divine inspiration, gives the perfect inner vision and direct insight into the character, properties, and purpose of all things to which the attention and interest are directed. . . . It is, we repeat, a spiritual sense opening inwardly, as the physical senses open outwardly; and because it has the capacity to perceive, grasp, and know the truth at first hand, independent of all external sources of information, we call it intuition. All inspired teaching and spiritual revela-

tions are based upon the recognition of this spiritual faculty of the soul, and its power to receive and appropriate them. . . . Conscious unity of man in spirit and purpose with the Father, born out of his supreme desire and trust, opens his soul through this inner sense to immediate inspiration and enlightenment from the Divine Omniscience, and the co-operative energy of the Divine Omnipotence, under which he becomes a seer and a master.

“On this higher plane of realized spiritual life in the flesh the mind holds the impersonal attitude and acts with unfettered freedom and unbiased vision, grasping truth at first hand, independent of all external sources of information. Approaching all beings and things from the divine side, they are seen in the light of the Divine Omniscience. God’s purpose in them, and so the truth concerning them, as it rests in the mind of God, are thus revealed by direct illumination from the Divine Mind, to which the soul is opened inwardly through this spiritual sense we call intuition.” Some call it the voice of the soul; some call it the voice of God; some call it the sixth sense. It is our inner spiritual sense.

In the degree that we come into the recognition of our own *true* selves, into the realization of the oneness of our life with the Infinite Life, and in the degree that we open ourselves to this divine inflow, does this voice of intuition, this voice of the soul, this voice of God, speak clearly; and in the degree that we recognize, listen to and obey it, does it speak ever more clearly, until by and by there comes the time when it is unerring, *absolutely unerring*, in its guidance.



## Fullness of life— bodily health and vigor

God is the Spirit of Infinite Life. If we are partakers of this life, and have the power of opening ourselves fully to its divine inflow, it means more, so far as even the physical life is concerned, than we may at first think. For very clearly, the life of this Infinite Spirit, from its very nature, can admit of no disease; and if this is true, no disease can exist in the body where it freely enters, through which it freely flows.

Let us recognize at the outset that, so far as the physical life is concerned, *all life is from within out*. There is an immutable law which says: "As within, so without; cause, effect." In other words, the thought forces, the various mental states and the emotions, all have in time their effects on the physical body.

Someone says: "I hear a great deal said today in regard to the effects of the mind on the body, but I don't know as I place very much confidence in this." Don't you? Someone brings you sudden news. You grow pale, you tremble or perhaps you fall into a faint. It is, however, through the channel of your mind that the news is imparted to you. A friend says something to you, perhaps at the table, some-

thing that seems very unkind. You are hurt by it, as we say. You have been enjoying your dinner, but from this moment your appetite is gone. But what was said entered into and affected you through the channel of your mind.

Look! Yonder goes a young man, dragging his feet, stumbling over the slightest obstruction in the path. Why is it? Simply that he is weak-minded, an idiot. In other words, *a falling state of mind is productive of a falling condition of the body*. To be sure-minded is to be sure-footed. To be uncertain in mind is to be uncertain in step.

Again, a sudden emergency arises. You stand trembling and weak with fear. Why are you powerless to move? Why do you tremble? And yet you believe that the mind has but little influence upon the body. You are for a moment dominated by a fit of anger. For a few hours afterward you complain of a violent headache. And still you do not seem to realize that the thoughts and emotions have an effect on the body.

A friend and I were discussing worry. "My father is greatly given to worry," he said. "Your father is not a healthy man," I said. "He is not strong, vigorous, robust and active." I then went on to describe to him more fully his father's condition and the troubles which afflicted him. He looked at me in surprise and said, "Why, you do not know my father?" "No," I replied. "How then can you describe so accurately the disease with which he is afflicted?" "You have just told me that your father is greatly given to worry. When you told me this you indicated to me cause. In describing your father's condition I simply connected with the cause its own peculiar effects."

Fear and worry have the effect of closing up the channels of the body, so that the life forces flow in a slow and sluggish manner. Hope and tranquillity open the channels of the

body, so that the life forces go bounding through it in such a way that disease can rarely get a foothold.

Once a lady was telling a friend of mine of a serious physical trouble. My friend happened to know that between this lady and her sister the most kindly relations did not exist. He listened attentively to her delineation of her troubles, and then, looking her squarely in the face, in a firm but kindly tone said, "Forgive your sister." The woman looked at him in surprise and said, "I can't forgive my sister." "Very well, then," he replied, "keep the stiffness of your joints and your kindred rheumatic troubles."

A few weeks later he saw her again. With a light step she came toward him and said, "I took your advice. I saw my sister and forgave her. We have become good friends again, and I don't know how it is, but somehow or other from the very day, as I remember, that we became reconciled, my troubles seemed to grow less, and today there is not a trace of the old difficulties left; and really, my sister and I have become such good friends that now we can scarcely get along without each other." Again we have effect following cause.

Although modern medical judgment does not admit the possibility of the following cases which were reported in the first edition of this book, these cases are still used as striking illustrations of a first principle, the truth described medically by so eminent an authority as Paul A. Lembcke, Associate Professor of Medicine at Johns Hopkins University, who kindly consented to read the text. Dr. Lembcke writes, "It is firmly established that body secretions are influenced by psychological factors, and there is no doubt that disorders of the emotions may contribute to the incidence of certain diseases."

Dr. Lembcke adds, "The conclusions seem to be essen-



tially sound in the light of today's knowledge of the psychological origin of disease, even though they may be somewhat inaccurate."

We have several well-authenticated cases of the following nature: A mother has been dominated for a few moments by an intense passion of anger, and the child at her breast has died within an hour's time, so poisoned became the mother's milk by virtue of the poisonous secretions of the system while under the domination of this fit of anger. In other cases it has caused severe illness and convulsions.

The following experiment has been tried a number of times by a well-known scientist. Several men have been put into a heated room. Each man has been dominated for a moment by a particular passion of some kind; one by an intense passion of anger, and others by different other passions. The experimenter has taken a drop of perspiration from the body of each of these men, and by means of a careful chemical analysis he has been able to determine the particular passion by which each has been dominated. Practically the same results revealed themselves in the chemical analysis of the saliva of each of the men.

Says a noted American author, an able graduate of one of our greatest medical schools, and one who has studied deeply the forces that build the body and the forces that tear it down: "The mind is the natural protector of the body. . . . Every thought tends to reproduce itself, and ghastly mental pictures of disease, sensuality, and vice of all sorts, produce scrofula and leprosy in the soul, which reproduces them in the body. Anger changes the chemical properties of the saliva to a poison dangerous to life. It is well known that sudden and violent emotions have not only weakened the

heart in a few hours, but have caused death and insanity. It has been discovered by scientists that there is a chemical difference between that sudden cold exudation of a person under a deep sense of guilt and the ordinary perspiration; and the state of the mind can sometimes be determined by chemical analysis of the perspiration of a criminal, which, when brought into contact with selenic acid, produces a distinctive pink color. It is well known that fear has killed thousands of victims; while, on the other hand, *courage is a great invigorator*.

“Anger in the mother may poison a nursing child. Rarey, the celebrated horse-tamer, said that an angry word would sometimes raise the pulse of a horse ten beats in a minute. If this is true of a beast, what can we say of its power upon human beings, especially upon a child? Strong mental emotion often causes vomiting. Extreme anger or fright may produce jaundice. A violent paroxysm of rage has caused apoplexy and death. Indeed, in more than one instance, a single night of mental agony has wrecked a life. Grief, long-standing jealousy, constant care and corroding anxiety sometimes tend to develop insanity. Sick thoughts and discordant moods are the natural atmosphere of disease, and crime is engendered and thrives in the miasma of the mind.”

From all this we get the great fact we are scientifically demonstrating today—that the various mental states, emotions and passions have their various peculiar effects upon the body, and each induces in turn, if indulged in to any great extent, its own peculiar forms of disease, and these in time become chronic.

Just a word or two in regard to their mode of operation. If a person is dominated for a moment by, say a passion of anger, there is set up in the physical organism what we might

justly term a bodily thunderstorm, which has the effect of souring, or rather of corroding, the normal, healthy and life-giving secretions of the body, so that instead of performing their natural functions they become poisonous and destructive. And if this goes on to any great extent, by virtue of their cumulative influences, they give rise to a particular form of disease, which in turn becomes chronic. So the emotion opposite to this, that of kindliness, love, benevolence, good will, tends to stimulate a healthy, purifying and life-giving flow of all the bodily secretions. All the channels of the body seem free and open; the life forces go bounding through them. And these very forces, set into a bounding activity, will in time counteract the poisonous and disease-giving effects of their opposites.

A physician goes to see a patient. He gives no medicine this morning. Yet the very fact of his going makes the patient better. He has carried with him the spirit of health; he has carried brightness of tone and disposition; he has carried hope into the sick chamber; he has left it there. In fact, the very hope and good cheer he has carried with him has taken hold of and has had a subtle but powerful influence upon the mind of the patient; and this mental condition imparted by the physician has in turn its effects upon the patient's body, and so through the instrumentality of this mental suggestion the healing goes on.

Know, then, whatever cheerful and serene  
Supports the mind, supports the body, too.  
Hence the most vital movement mortals feel  
Is *hope*; the balm and life-blood of the soul.

We sometimes hear a person in weak health say to another, "I always feel better when you come." There is a deep



scientific reason underlying the statement. "The tongue of the wise is health." The power of suggestion so far as the human mind is concerned is a most wonderful and interesting field of study. Most wonderful and powerful forces can be set into operation through this agency. One of the world's most noted scientists, recognized everywhere as one of the most eminent anatomists living, tells us that he has proved from laboratory experiments that the entire human structure can be completely changed, made over, within a period of less than one year, and that some portions can be entirely remade within a period of a very few weeks.

"Do you mean to say," I hear it asked, "that the body can be changed from a diseased to a healthy condition through the operation of the interior forces?" Most certainly; and more, this is the natural method of cure. The method that has as its work the application of drugs, medicines and external agencies is the artificial method. The only thing that any drug or any medicine can do is to remove obstructions, that the life forces may have simply a better chance to do their work. *The real healing process must be performed by the operation of the life forces within.* A surgeon and physician of world-wide fame recently made to his medical associates the following declaration: "For generations past the most important influence that plays upon nutrition, the *life principle* itself, has remained an unconsidered element in the medical profession, and the almost exclusive drift of its studies and remedial paraphernalia has been confined to the action of matter over mind. This has seriously interfered with the evolutionary tendencies of the doctors themselves, and consequently the psychic factor in professional life is still in a rudimentary or comparatively undeveloped state. But the light of the nineteenth century has dawned, and so the march of mankind in general is taken in the direction of the

hidden forces of nature. Doctors are now compelled to join the ranks of students in psychology and follow their patrons into the broader field of mental therapeutics. There is no time for lingering, no time for skepticism or doubt or hesitation. *He who lingers is lost, for the entire race is enlisted in the movement.*"

I am aware of the fact that in connection with the matter we are now considering there has been a great deal of foolishness during the past few years. Many absurd and foolish things have been claimed and done; but this says nothing against, and it has absolutely nothing to do with, the great underlying laws themselves. The same has been true of the early days of practically every system of ethics or philosophy or religion the world has ever known. But as time has passed, these foolish, absurd things have fallen away, and the great eternal principles have stood out ever more and more clearly defined.

I know *personally* of many cases where an entire and permanent cure has been effected, in some within a remarkably short period of time, through the operation of these forces. Some of them are cases that had been entirely given up by the regular practice, *materia medica*. We have numerous accounts of such cases in all times and in connection with all religions. And why should not the power of effecting such cures exist among us today? The *power does exist*, and it will be actualized in just the degree that we recognize the same great laws that were recognized in times past.

One person may do a very great deal in connection with the healing of another, but this almost invariably implies co-operation on the part of the one who is thus treated. In the cures that Christ performed he almost always needed the co-operation of the one who appealed to him. His question



almost invariably was, "Dost thou believe?" He thus stimulated into activity the life-giving forces within the one cured. If one is in a very weak condition, or if his nervous system is exhausted, or if his mind through the influence of the disease is not so strong in its workings, it may be well for him for a time to seek the aid and co-operation of another. But it would be far better for such a one could he bring himself to a vital realization of the omnipotence of his own interior powers.

Someone else may cure one, but to be *permanently healed* one must do it oneself. In this way another may be most valuable as a teacher by bringing one to a clear realization of the power of the forces within, but in every case, in order to have a permanent cure, the work of the self is necessary. Christ's words were almost invariably: Go and sin no more, or, thy sins are forgiven thee. Thus he pointed out the one eternal and never-changing fact—that all disease and its consequent suffering is the direct or the indirect result of the violation of law, either consciously or unconsciously, either intentionally or unintentionally.

Suffering is designed to continue only so long as sin continues—sin not necessarily in the theological, but always in the philosophical sense, though many times in the sense of both. The moment the violation ceases, the moment one comes into perfect harmony with the law, the cause of the suffering ceases; and though there may be residing within the cumulative effects of past violation, the cause is removed, and consequently, there can be no more effects in the form of additions, and even the diseased condition that has been induced from past violation will begin to disappear as soon as the right forces are set into activity.

There is nothing that will more quickly and more com-



pletely bring a person into harmony with the laws under which he lives than this vital realization of his oneness with the Infinite Spirit, which is the life of all life. In this there can be no disease, and nothing will more readily remove from the organism the obstructions that have accumulated there, or in other words, the disease that resides there, than this full realization and the complete opening of one's self to this divine inflow. "I shall put my spirit in you, and ye shall live."

The moment a person realizes his oneness with the Infinite Spirit he recognizes himself as a spiritual being, and no longer as a mere physical material being. He then no longer makes the mistake of regarding himself as body, subject to ills and diseases, but he realizes the fact that he is spirit, spirit now as much as he ever will or can be, and that he is the builder and so the master of the body, the house in which he lives; and the moment he thus recognizes his power as master he ceases in any way to allow it the mastery over him. He no longer fears the elements or any of the forces that he now in his ignorance allows to take hold of and affect the body. The moment he realizes his own supremacy, instead of fearing them as he did when he was out of harmony with them, he learns to love them. He thus comes into harmony with them; or rather, he so orders them that they come into harmony with him. He who formerly was the slave has now become the master. The moment we come to love a thing it no longer carries harm for us.

There are almost countless numbers today, weak and suffering in body, who would become strong and healthy if they would only give God an opportunity to do His work. To such I would say, *Don't shut out the divine inflow*. Do anything else rather than this. Open yourselves to it. Invite it. In the

degree that you open yourselves to it, its inflowing tide will course through your bodies, a force so vital that the old obstructions that are dominating them today will be driven out before it. "My words are life to them that find them, and health to all their flesh."

There is a trough through which a stream of muddy water has been flowing for many days. The dirt has gradually collected on its sides and bottom, and it continues to collect as long as the muddy water flows through it. Change this. Open the trough to a swift-flowing stream of clear, crystal water, and in a very little while even the very dirt that has collected on its sides and bottom will be carried away. The trough will be entirely cleansed. It will present an aspect of beauty and no longer an aspect of ugliness. And more, the water that now courses through it will be of value; it will be an agent of refreshment, of health and of strength to those who use it.

Yes, in just the degree that you realize your oneness with this Infinite Spirit of Life, and thus actualize your latent possibilities and powers, you will exchange dis-ease for ease, in-harmony for harmony, suffering and pain for abounding health and strength. And in the degree that you realize this wholeness, this abounding health and strength in yourself, you will carry it to all with whom you come in contact; for *we must remember that health is contagious as well as dis-ease.*

I hear it asked: What can be said in a concrete way in regard to the practical application of these truths, so that a person can hold himself in the enjoyment of perfect bodily health; and more, that he may heal himself of any existing disease? In reply, let it be said that the chief thing that can



be done is to point out the great underlying principle, and each individual must make his own application; one person cannot well make this for another.

First, let it be said that the very fact of one's holding the thought of perfect health sets into operation vital forces which will in time be more or less productive of the effect—perfect health. Then speaking more directly in regard to the great principle itself, from its very nature it is clear that more can be accomplished through the process of realization than through the process of affirmation, though for some affirmation may be a help, an aid to realization.

In the degree, however, that you come into a vital realization of your oneness with the Infinite Spirit of Life, whence all life in individual form has come and is continually coming, and in the degree that through this realization you open yourself to its divine inflow, you set into operation forces that will sooner or later bring even the physical body into a state of abounding health and strength. For to realize that this Infinite Spirit of Life can from its very nature admit of no disease, and to realize that this, then, is the life in you, by realizing your oneness with it, you can so open yourself to its more abundant entrance that the diseased bodily conditions—effects—will respond to the influences of its all-perfect power, this either quickly or more tardily, depending entirely on yourself.

There have been those who have been able to open themselves so fully to this realization that the healing has been instantaneous and permanent. The degree of intensity always eliminates in like degree the element of time. *It must, however, be a calm, quiet and expectant intensity, rather than an intensity that is fearing, disturbed and nonexpectant.* Then there are others who have come to this realization by degrees.



Many will receive great help, and many will be entirely healed by a practice somewhat after the following nature: With a mind at peace, and with a heart going out in love to all, go into the quiet of your own interior self, holding the thought—I am one with the Infinite Spirit of Life, the life of my life. I then as spirit, I a spiritual being, can in my own real nature admit of no disease. I now open my body, in which disease has obtained a foothold, I open it fully to the inflowing tide of this Infinite Life, and it now, even now, is pouring in and coursing through my body, and the healing process is going on. Realize this so fully that you begin to feel a quickening and a warming glow imparted by the life forces to the body. Believe the healing process is going on. Believe it, and hold continually to it. Many people greatly desire a certain thing but expect something else. They have greater faith in the power of evil than in the power of good, and hence they remain ill.

If a man will give himself to this meditation, realization, treatment or whatever term it may seem best to use, at stated times, as often as he may choose, and then *continually hold himself in the same attitude of mind*, thus allowing the force to work continually, he will be surprised how rapidly the body will be exchanging conditions of disease and inharmony for health and harmony. There is no particular reason, however, for this surprise, for in this way he is simply allowing the Omnipotent Power to do the work, which will have to do it ultimately in any case.

If there is a local difficulty and he wants to open this particular portion, in addition to the entire body, to this inflowing life, he can hold this particular portion in thought, for to fix the thought in this way on any particular portion of the body stimulates or increases the flow of the life forces in that portion. It must always be borne in mind, however, that

whatever healing may be thus accomplished, effects will not permanently cease until causes have been removed. In other words, *as long as there is the violation of law, disease and suffering will result.*

This realization that we are considering will have an influence not only where there is a diseased condition of the body, but even where there is not this condition it will give an increased bodily life, vigor and power.

We have had many cases, in all times and in all countries, of healing through the operation of the interior forces, entirely independent of external agencies. Various have been the methods, or rather, various have been the names applied to them, but the great law underlying all is one and the same, and the same today. When the Master sent his followers forth, His injunction to them was to heal the sick and the afflicted, as well as to teach the people. The early church fathers had the power of healing; it was really a part of their work.

And why should we not have the power today, the same as they had it then? Are the laws at all different? Identically the same. Why, then? Simply because, with a few rare exceptions here and there, we are unable to get beyond the mere letter of the law into its real vital spirit and power. It is the letter that killeth, it is the spirit that giveth life and power. Every soul who becomes so individualized that he breaks through the mere letter and enters into the real vital spirit, *will have the power*, as have all who have gone before, and when he does, he will also be the means of imparting it to others, for he will be one who will move and who will speak with authority.

We are rapidly finding today, and we shall find even more and more, as time passes, that practically all disease, with its consequent suffering, has its origin in perverted mental and



emotional states and conditions. *The mental attitude we take toward anything determines to a greater or less extent its effects on us.* If we fear it, or if we antagonize it, the chances are that it will have detrimental or even disastrous effects on us. If we come into harmony with it by quietly recognizing and inwardly asserting our superiority over it, in the degree that we are able successfully to do this, in that degree will it carry with it no injury for us.

No disease can enter into or take hold of our bodies unless it find therein something corresponding to itself which makes it possible. And in the same way, no evil or undesirable condition of any kind can come into our lives unless there is already in them that which invites it and so makes it possible for it to come. The sooner we begin to look within ourselves for the cause of whatever comes to us, the better it will be, for so much the sooner will we begin to make conditions within ourselves such that only *good* may enter.

We, who from our very natures should be masters of all conditions, by virtue of our ignorance are mastered by almost numberless conditions of every description.

Do I fear a draft? There is nothing in the draft—a little purifying current of God's pure air—to cause me trouble, to bring on a cold, perhaps an illness. The draft can affect me only in the degree that *I myself* make it possible, only in the degree that I allow it to affect me. We must distinguish between causes and mere occasions. The draft is not cause, nor does it carry cause with it.

Two persons are sitting in the same draft. The one is injuriously affected by it; the other experiences not even an inconvenience, but rather enjoys it. The one is a creature of circumstances; he fears the draft, cringes before it, continually thinks of the harm it is doing him. In other words, he opens every avenue for it to enter and take hold of him, and



so it—harmless and beneficent in itself—brings to him exactly what he has empowered it to bring. The other recognizes himself as the master over and not the creature of circumstances. He is not concerned about the draft. He puts himself into harmony with it, makes himself positive to it, and instead of experiencing any discomfort, he enjoys it; in addition to its doing him a service by bringing the pure fresh air from without to him, it does him the additional service of hardening him even more to any future conditions of a like nature. If the draft was cause, it would bring the same results to both. The fact that it does not, shows that it is not a cause, but a condition, and it brings to each effects which correspond to the conditions it finds within each.

Poor draft! How many thousands, nay millions of times it is made the scapegoat by those who are too ignorant or too unfair to look their own weaknesses square in the face, and who, instead of becoming imperial masters, remain cringing slaves. Think of it, what it means! A man created in the image of the eternal God—sharer of His life and power, born to have dominion—fearing, shaking, cringing before a little draft of pure life-giving air. But scapegoats are convenient things, even if the only thing they do for us is to aid us in our constant efforts at self-delusion.

The best way to disarm a draft of the bad effects it has been accustomed to bring you, is first to bring about a pure and healthy set of conditions within; then, to change your mental attitude toward it. Recognize the fact that of itself it has no power, it has only the power you invest it with. Thus, you will put yourself into harmony with it, and will no longer sit in fear of it. Then sit in a draft a few times and get hardened to it as everyone, by going at it judiciously, can readily do. "But suppose one is in delicate health or especially subject to drafts?" Then be simply a little judicious at

first; don't seek the strongest that can be found, especially if you do not as yet in your own mind feel equal to it, for if you do not, it signifies that you still fear it. That supreme regulator of all life, *good common sense*, must be used here, the same as elsewhere.

If we are born to have dominion, and that we are is demonstrated by the fact that some have attained to it—and what one *has* done, soon or late all *can* do—then it is not necessary that we live under the domination of any physical agent. In the degree that we recognize our own interior powers, then are we rulers and able to dictate; in the degree that we fail to recognize them, we are slaves and are dictated to. We build whatever we find within us; we attract whatever comes to us, and all in accordance with spiritual law, for all natural law is spiritual law.

The whole of human life is cause and effect; there is no such thing in it as chance, nor is there even in all the wide universe. Are we not satisfied with whatever comes into our lives? The thing to do, then, is not to spend time in railing against the imaginary something we create and call fate, but to look to the within, and change the causes at work there, in order that things of a different nature may come, for there will come exactly what we cause to come. This is true not only of the physical body, but of all phases and conditions of life. We invite whatever comes, and if we did not invite it, either consciously or unconsciously, it could not and it would not come. This may undoubtedly be hard for some to believe, or even to see, at first. But in the degree that one candidly and open-mindedly looks at it and then studies into the silent but subtle and, so to speak, omnipotent workings of the thought forces, and as he traces their effects within him and about him, it becomes clearly evident and easy to understand.

And then whatever does come to a person depends for its effects entirely upon his mental attitude toward it. Does this or that occurrence or condition cause you annoyance? Very well; it causes you annoyance and so disturbs your peace merely because you allow it to. You are born to have absolute control over your own dominion, but if you voluntarily hand over this power, even if for a little while, to someone or to something else, then you of course become the creature, the one controlled.

To live undisturbed by passing occurrences you must first find your own center. You must then be firm in your own center and so rule the world from within. He who does not himself condition circumstances allows the process to be reversed and becomes a conditioned circumstance. Find your center and live in it. Surrender it to no person, to no thing. In the degree that you do this you will find yourself growing stronger and stronger in it. And how can a person find his center? By realizing his oneness with the Infinite Power and by living continually in this realization.

But if you do not rule from your own center, if you invest this or that with the power of bringing you annoyance or evil or harm, then take what it brings, but cease your railings against the eternal goodness and beneficence of all things.

I swear the earth shall surely be complete  
To him or her who shall be complete;  
The earth remains jagged and broken  
Only to him who remains jagged and broken.

If the windows of your soul are dirty and streaked, covered with matter foreign to them, then the world as you look out of them will be to you dirty and streaked and out of order.



Cease your complainings, however; keep your pessimism, your "poor, unfortunate me" to yourself, lest you betray the fact that your windows are badly in need of something. But know that your friend, who keeps his windows clean—that the Eternal Sun may illumine all within and make visible all without—know that he lives in a different world from yours.

Then, go wash your windows, and instead of longing for some other world, you will discover the wonderful beauties of this world; and if you don't find transcendent beauties on every hand here, the chances are that you will never find them anywhere.

The poem hangs on the berry-bush  
When comes the poet's eye,  
And the whole street is a masquerade  
When Shakspeare passes by.

This same Shakespeare, whose mere passing causes all this commotion, is the one who put into the mouth of one of his creations the words: "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." And the great work of his own life is right good evidence that he realized full well the truth of the facts we are considering. And again he gave us a great truth in keeping with what we are considering when he said:

Our doubts are traitors,  
And make us lose the good we oft might win  
By *fearing* to attempt.

There is probably no agent that brings us more undesirable conditions than fear. We should live in fear of nothing,

nor will we when we come fully to know ourselves. An old French proverb runs:

Some of your griefs you have cured,  
And the sharpest you still have survived;  
But what *torments of pain* you endured  
From evils that never arrived.

Fear and lack of faith go hand in hand. The one is born of the other. Tell me how much one is given to fear, and I will tell you how much he lacks in faith. Fear is a most expensive guest to entertain, the same as worry is: so expensive are they that no one can afford to entertain them. *We invite what we fear, the same as, by a different attitude of mind, we invite and attract the influences and conditions we desire.* The mind dominated by fear opens the door to the entrance of the very things, for the actualization of the very conditions it fears.

"Where are you going?" asked an Eastern pilgrim on meeting the plague one day. "I am going to Bagdad to kill five thousand people," was the reply. A few days later the same pilgrim met the plague returning. "You told me you were going to Bagdad to kill five thousand people," said he, "but instead, you killed fifty thousand." "No," said the plague. "*I killed only five thousand*, as I told you I would; *the others died of fright.*"

Fear can paralyze every muscle in the body. Fear affects the flow of the blood, likewise the normal and healthy action of all the life forces. Fear can make the body rigid, motionless and powerless to move.

Not only do we attract to ourselves the things we fear, but we also aid in attracting to others the conditions we in our

own minds hold them in fear of. This we do in proportion to the strength of our own thought, and in the degree that they are sensitively organized and so influenced by our thought, although it be unconscious both on their part and on ours.

Children, especially when very young, are, generally speaking, more sensitive to their surrounding influences than grown people are. Some are veritable little sensitive plates, registering the influences about them and embodying them as they grow. How careful in their prevailing mental states then should be those who have them in charge, and especially how careful a mother should be during the time she is carrying the child, since mental and emotional calm on her part will so greatly assist her approach to labor and to the care of her newborn infant. Let parents be careful how they hold a child, either younger or older, in the thought of fear. This is many times done, unwittingly on their part, through anxiety, and at times through what might well be termed overcare, which is fully as bad as undercare.

I know of a number of cases where a child has been so continually held in the thought of fear lest this or that condition come on him, that the very things that were feared have been drawn to him, which probably otherwise never would have come at all. Many times there has been no adequate basis for the fear. In case there is a basis, then it is far wiser to take exactly the opposite attitude, so as to neutralize the force at work, and then to hold the child in the thought of wisdom and strength that it may be able to meet the condition and master it, instead of being mastered by it.

But a day or two ago a friend was telling me of an experience of his own life in this connection. At a period when he was having a terrific struggle with a certain habit, he was so



continually held in the thought of fear by his mother and the young lady to whom he was engaged—the engagement to be consummated at the end of a certain period, the time depending on his proving his mastery—that he, very sensitively organized, *continually* felt the depressing and weakening effects of their negative thoughts. He could always tell exactly how they felt toward him; he was continually influenced and weakened by their fear, by their questionings, by their suspicions, all of which had the effect of lessening the sense of his own power, all of which had an endeavor-paralyzing influence on him. And so instead of their begetting courage and strength in him, they brought him to a still greater realization of his own weakness and the almost worthless use of struggle.

Here were two who loved him dearly, and who would have done anything and everything to help him gain the mastery, but who, ignorant of the silent, subtle, ever-working and all-telling power of the thought forces, instead of imparting to him courage, instead of adding to his strength, disarmed him of this, and then added an additional weakness from without. In this way the battle for him was made harder in a threefold degree.

Fear, worry and all kindred mental states are too expensive for any person—man, woman or child—to entertain or indulge in. Fear paralyzes healthy action; worry corrodes and pulls down the organism and will finally tear it to pieces. Nothing is to be gained by it, and everything to be lost. Long-continued grief at any loss will do the same. Each brings its own peculiar type of ailment. An inordinate love of gain, a close-fisted, hoarding disposition will have kindred effects. Anger, jealousy, malice, continual fault finding,

lust—each has its own peculiar corroding, weakening, tearing-down effects.

We shall find that not only are happiness and prosperity concomitants of righteousness—living in harmony with the higher laws—but bodily health as well. The great Hebrew seer enunciated a wonderful chemistry of life when he said, “As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death.” On the other hand, “In the way of righteousness is life; and in the pathway thereof there is no death.” The time will come when it will be seen that this means far more than most people dare *even to think as yet*. “It rests with man to say whether his soul shall be housed in a stately mansion of ever-growing splendor and beauty, or in a hovel of his own building—a hovel at last ruined and abandoned to decay.”

The bodies of almost untold numbers, living their one-sided, unbalanced lives, are every year, through these influences, weakening and falling by the wayside long before their time. Poor, poor houses! Intended to be beautiful temples, brought to desolation by their ignorant, reckless, deluded tenants. Poor houses!

A close observer, a careful student of the power of the thought forces, will soon be able to read in the voice, in the movements, in the features, the effects registered by the prevailing mental states and conditions. Or, if he is told the prevailing mental states and conditions, he can describe the voice, the movements, the features, as well as describe, in a general way, the peculiar physical ailments their possessor is heir to.

We are told by good authority that a study of the human

body, its structure, and the length of time it takes it to come to maturity, in comparison with the time it takes the bodies of various animals and their corresponding longevity, reveals the fact that our natural age should be nearer a hundred and twenty years than what we commonly find it today. But think of the multitudes all about us whose bodies are aging, weakening, breaking, so that they have to abandon them long before they reach what ought to be a long period of strong, vigorous middle life.

Then, the natural length of life being thus shortened, it comes to be what we might term a race belief that this shortened period is the natural period. And as a consequence many, when they approach a certain age, seeing that as a rule people at this period of life begin to show signs of age, to break and go downhill as we say, they, thinking it a matter of course and that it must be the same with them, by taking this attitude of mind, many times bring upon themselves these very conditions long before it is necessary. Subtle and powerful are the influences of the mind in the building and rebuilding of the body. As we understand them better it may become the custom for people to look forward with pleasure to the teens of their second century.

There comes to mind at this moment a friend, a lady well on to eighty years of age. An old lady, some, most people in fact, would call her, especially those who measure age by the number of the seasons that have come and gone since one's birth. But to call our friend old would be to call black white. She is no older than a girl of twenty-five, and indeed younger, I am glad to say—or I am sorry to say, depending upon the point of view—than *many* a girl of this age. Seeking for the good in all people and in all things, she has found the good everywhere. The brightness of disposition and of



voice that is hers today, that attracts all people to her and that makes her so beautifully attractive to all people, has characterized her all through life. It has in turn carried brightness and hope and courage and strength to hundreds and thousands of people through all these years, and will continue to do so, apparently, for many years yet to come.

No fears, no worryings, no hatreds, no jealousies, no sorrowings, no grievings, no sordid graspings after inordinant gain, have found entrance into her realm of thought. As a consequence, her mind, free from these abnormal states and conditions, has not externalized in her body the various physical ailments that the great majority of people are lugging about with them, thinking in their ignorance that they are natural, and that it is all in accordance with the "eternal order of things" that they should have them. Her life has been one of varied experiences, so that all these things would have found ready entrance into the realm of her mind and so into her life were she ignorant enough to allow them entrance. On the contrary she has been wise enough to recognize the fact that in one kingdom at least she is ruler—the kingdom of her mind, and that it is hers to dictate as to what shall and what shall not enter there. She knows, moreover, that in determining this she is determining all the conditions of her life. It is indeed a pleasure as well as an inspiration to see her as she goes here and there, to see her sunny disposition, her youthful step, to hear her joyous laughter. Indeed and in truth, Shakespeare knew whereof he spoke when he said, "It is the mind that makes the body rich."

With great pleasure I watched her once as she was walking along the street, stopping to have a word and so a part in the lives of a group of children at play by the wayside, hastening her step a little to have a word with a washerwoman

toting a bundle of clothes, stopping for a word with a laboring man returning from his work with dinner pail in hand, returning the recognition from the lady in her carriage, and so imparting some of her own rich life to all with whom she came in contact.

And as good fortune would have it, while I was still watching her, an old lady passed her—really old, this one, though at least ten or fifteen years younger so far as the count by the seasons is concerned. Nevertheless, she was bent in form and apparently stiff in joint and muscle. Silent in mood, she wore a countenance of long-faced sadness, which was intensified surely severalfold by a black, somber headgear with an immense heavy veil still more somber-looking, if possible. Her entire dress was of this description. By this relic-of-barbarism garb, combined with her own mood and expression, she continually proclaimed to the world two things—her own personal sorrows and woes, which by this very method she kept continually fresh in her mind, and also her lack of faith in the eternal goodness of things, her lack of faith in the love and eternal goodness of the Infinite Father.

Wrapped only in the thoughts of her own ailments and sorrows and woes, she received and she gave nothing of joy, nothing of hope, nothing of courage, nothing of value to those whom she passed or with whom she came in contact. But on the contrary she suggested to all and helped to intensify in many, those mental states all too prevalent in our common human life. And as she passed our friend one could notice a slight turn of the head which, coupled with the expression in her face, seemed to indicate this as her thought—Your dress and your conduct are not wholly in keeping with a lady of your years. Thank God, then, thank God they are not. And may He in His great goodness and love send us an



innumerable company of the same rare type; and may they live a thousand years to bless mankind, to impart the life-giving influences of their own royal lives to the numerous ones all about us who stand so much in need of them.

Would you remain always young, and would you carry all the joyousness and buoyancy of youth into your maturer years? Then have care concerning but one thing—how you live in your thought world. This will determine all. It was the inspired one, Gautama, the Buddha, who said, “The mind is everything; what you think you become.” And Ruskin had the same thing in mind when he said, “Make yourself nests of pleasant thoughts. None of us as yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—*proof against all adversity.*” And would you have in your body all the elasticity, all the strength, all the beauty of your younger years? Then live these in your mind, making no room for unclean thought, and you will externalize them in your body. In the degree that you keep young in thought you will remain young in body. And you will find that your body will in turn aid your mind, for body helps mind the same as mind builds body.

You are continually building, and so externalizing in your body conditions most akin to the thoughts and emotions you entertain. And not only are you so building from within, but you are also continually drawing from without, forces of a kindred nature. Your particular kind of thought connects you with a similar order of thought from without. If it is bright, hopeful, cheerful, you connect yourself with a current of thought of this nature. If it is sad, fearing, despondent, then this is the order of thought you connect yourself with.



If the latter is the order of your thought, then perhaps unconsciously and by degrees you have been connecting yourself with it. You need to go back and pick up again a part of your child nature, with its careless and cheerful type of thought. "The minds of the group of children at play are unconsciously concentrated in drawing to their bodies a current of playful thought. Place a child by itself, deprive it of its companions, and soon it will mope and become slow of movement. It is cut off from that peculiar thought current and is literally 'out of its element.'"

"You need to bring again this current of playful thought to you which has gradually been turned off. You are too serious or sad, or absorbed in the serious affairs of life. You can be playful and cheerful without being puerile or silly. You can carry on business all the better for being in the playful mood when your mind is off your business. There is nothing but ill resulting from the permanent mood of sadness and seriousness—the mood which by many so long maintained makes it actually difficult for them to smile at all.

"At eighteen or twenty you commenced growing out of the more playful tendency of early youth. You took hold of the more serious side of life. You went into some business. You became more or less involved in its cares, perplexities and responsibilities. Or, as man or woman, you entered on some phase of life involving care or trouble. Or you became absorbed in some game of business which, as you followed it, left no time for play. Then as you associated with older people you absorbed their old ideas, their mechanical methods of thinking, their acceptance of errors without question or thought of question. In all this you opened your mind to a heavy, care-laden current of thought. Into this you glided unconsciously. That thought is materialized in your blood

and flesh. The seen of your body is a deposit or crystallization of the unseen element ever flowing to your body from your mind. Years pass on and you find that your movements are stiff and cumbrous, that you can with difficulty climb a tree as at fourteen. Your mind has all this time been sending to your body these heavy, inelastic elements, making your body what now it is. . . .

“Your change for the better must be gradual, and can only be accomplished by bringing the thought current of an all-round symmetrical strength to bear on it—by demanding of the Supreme Power to be led in the best way, by diverting your mind from the many unhealthy thoughts which habitually have been flowing into it without your knowing it, to healthier ones. . . .

“Like the beast, the bodies of those of our race have in the past weakened and decayed. This will not always be. Increase of spiritual knowledge will show the cause of such decay, and will show, also, how to take advantage of a Law or Force to build us up, renew ever the body and give it greater and greater strength, instead of blindly using that Law or Force, as has been done in the past, to weaken our bodies and finally destroy them.”

Full, rich and abounding health is the normal and the natural condition of life. Anything else is an abnormal condition, and abnormal conditions as a rule come through perversions. God never created sickness, suffering and disease; they are man's own creations. They come through his violating the laws under which he lives. So used are we to seeing them that we come gradually, if not to think of them as natural, then to look on them as a matter of course.

The time will come when the work of the physician will

not be to treat and attempt to heal the body, but to heal the mind, which in turn will heal the body. In other words, the true physician will be a teacher; his work will be to keep people well, instead of attempting to make them well after sickness and disease comes on; and still beyond this there will come a time when each will be his own physician. In the degree that we live in harmony with the higher laws of our being, and so, in the degree that we become better acquainted with the powers of the mind and spirit, we will give less attention to the body—no less *care*, but less *attention*.

The bodies of thousands today would be much better cared for if their owners gave them less thought and attention. As a rule, those who think least of their bodies enjoy the best health. Many are kept in continual ill health by the abnormal thought and attention they give their bodies.

Give the body the nourishment, the exercise, the fresh air, the sunlight it requires, keep it clean, and then think of it as little as possible. In your thoughts and in your conversation never dwell on the negative side. Don't talk of sickness and disease. By talking of these you do yourself harm and you do harm to those who listen to you. Talk of those things that will make people the better for listening to you. Thus, you will infect them with health and strength and not with weakness and disease.

To dwell on the negative side is always destructive. This is true of the body the same as it is true of all other things. The following from one whose thorough training as a physician has been supplemented by extensive study and observations along the lines of the powers of the interior forces, are of special significance and value in this connection: "We can never gain health by contemplating disease, any more than we can reach perfection by dwelling upon imperfection,



or harmony through discord. We should keep a high ideal of health and harmony constantly before the mind. . . .

“Never affirm or repeat about your health what you do not wish to be true. Do not dwell upon your ailments, nor study your symptoms. Never allow yourself to be convinced that you are not complete master of yourself. Stoutly affirm your superiority over bodily ills, and do not acknowledge yourself the slave of any inferior power. . . . I would teach children early to build a strong barrier between themselves and disease, by healthy habits of thought, high thinking, and purity of life. I would teach them to expel all thoughts of death, all images of disease, all discordant emotions, like hatred, malice, revenge, envy, and sensuality, as they would banish a temptation to do evil. I would teach them that bad food, bad drink, or bad air makes bad blood; that bad blood makes bad tissue, and bad flesh bad morals. I would teach them that healthy thoughts are as essential to healthy bodies as pure thoughts to a clean life. I would teach them to cultivate a strong will power, and to brace themselves against life’s enemies in every possible way. I would teach the sick to have hope, confidence, cheer. Our thoughts and imaginations are the only real limits to our possibilities. No man’s success or health will ever reach beyond his own confidence; as a rule, we erect our own barriers.

“Like produces like the universe through. Hatred, envy, malice, jealousy, and revenge all have children. Every bad thought breeds others, and each of these goes on and on, ever reproducing itself, until our world is peopled with their offspring. The true physician and parent of the future will not medicate the body with drugs so much as the mind with principles. The coming mother will teach her child to assuage the fever of anger, hatred, malice, with the great

panacea of the world—Love. The coming physician will teach the people to cultivate cheerfulness, good-will, and noble deeds for a health tonic as well as a heart tonic; and that a merry heart doeth good like a medicine.”

The health of your body, the same as the health and strength of your mind, depends on what you relate yourself with. This Infinite Spirit of Life, this Source of all Life, can from its very nature, we have found, admit of no weakness, no disease. Come then into the full, conscious, vital realization of your oneness with this Infinite Life, open yourself to its more abundant entrance, and full and ever-renewing bodily health and strength will be yours.

And good may ever conquer ill,  
Health walk where pain has trod;  
“As a man thinketh, so is he,”  
Rise, then, and think with God.

The whole matter may then be summed up in the one sentence, “God is well and so are you.” You must awaken to the knowledge of your *real being*. When this awakening comes, you will have, and you will see that you have, the power to determine what conditions are externalized in your body. You must recognize, you must realize yourself, as one with Infinite Spirit. God’s will is then your will; your will is God’s will, and “with God all things are possible.” When we are able to do away with all sense of separateness by living continually in the realization of this oneness, not only will our bodily ills and weaknesses vanish, but all limitations along all lines.

Then "delight thyself in the Lord, and He shall give thee the desires of thine heart." Then will you feel like crying all the day long, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Drop out of mind your belief in good things and good events coming to you in the future. Come *now* into the real life, and coming, appropriate and actualize them *now*. Remember that only the best is good enough for one with a heritage so royal as yours.

We buy ashes for bread;  
We buy diluted wine;  
Give me the true,—  
Whose ample leaves and tendrils curled  
Among the silver hills of heaven,  
Draw everlasting dew.



## The secret, power and effects of love

**T**his is the Spirit of Infinite Love. The moment we recognize ourselves as one with it we become so filled with love that we see only the good in all. And when we realize that we are all one with this Infinite Spirit, then we realize that in a sense we are all one with each other. When we come into a recognition of this fact, we can then do no harm to any one, to any thing. We find that we are all members of the one great body, and that no portion of the body can be harmed without all the other portions suffering thereby.

When we fully realize the great fact of the oneness of all life—that all are partakers from this one Infinite Source, and so the same life is the life in each individual—then prejudices go and hatreds cease. Love grows and reigns supreme. Then, wherever we go, whenever we come in contact with the fellow man, we are able to recognize the God within. We thus look only for the good, and we find it. It always pays.

There is a deep scientific fact underlying the great truth, "He that takes the sword shall perish by the sword." The moment we come into a realization of the subtle powers of the thought forces, we can quickly see that the moment we entertain any thoughts of hatred toward another, he gets the effects of these diabolical forces that go out from us, and has the same thoughts of hatred aroused in him, which in turn return to the sender. Then when we understand the effects of the passion, hatred or anger, even upon the physical body, we can see how detrimental, how expensive this is. The same is true in regard to all kindred thoughts or passions—envy, criticism, jealousy, scorn. In the ultimate we shall find that in entertaining feelings of this nature toward another, we always suffer far more than the one toward whom we entertain them.

And then when we fully realize the fact that selfishness is at the root of all error, sin and crime, and that ignorance is the basis of all selfishness, with what charity we come to look on the acts of all. It is the ignorant man who seeks his own ends at the expense of the greater whole. It is the ignorant man, therefore, who is the selfish man. The truly wise man is never selfish. He is a seer, and recognizes the fact that he, a single member of the one great body, is benefited in just the degree that the entire body is benefited, and so he seeks nothing for himself that he would not equally seek for all mankind.

If selfishness is at the bottom of all error, sin and crime, and ignorance is the basis of all selfishness, then when we see a manifestation of either of these qualities, if we are true to the highest within us, we will look for and will seek to call forth the good in each individual with whom we come in contact. When God speaks to God, then God responds,

and shows forth as God. But when devil speaks to devil, then devil responds, and the devil is always to pay.

I sometimes hear a person say, "I don't see any good in him." No? Then you are no seer. Look deeper and you will find the very God in every human soul. But remember it takes a God to recognize a God. Christ always spoke to the highest, the truest and the best in men. He knew and he recognized the God in each because he had first realized it in himself. He ate with publicans and sinners. Abominable, the Scribes and Pharisees said. They were so wrapped up in their own conceits, their own self-centeredness, hence their own ignorance, that they had never found the God in themselves, and so they never dreamed that it was the real life of even publicans and sinners.

In the degree that we hold a person in the thought of evil or of error, do we suggest evil and error to him. In the degree that he is sensitively organized, or not well individualized and so subject to the suggestions of the thought forces from others, will he be influenced; and so in this way we may be shares in the very evil doing in which we hold another in thought. In the same way when we hold a person in the thought of the right, the good and the true, righteousness, goodness and truth are suggested to him, and thus we have a most beneficent influence on his life and conduct. If our hearts go out in love to all with whom we come in contact, we inspire love, and the same ennobling and warming influences of love always return to us from those in whom we inspire them. There is a deep scientific principle underlying the precept—If you would have all the world love you, you must first love all the world.

In the degree that we love will we be loved. Thoughts are forces. Each creates of its kind. Each comes back laden



with the effect that corresponds to itself and of which it is the cause.

Then let your secret thoughts be fair—  
They have a vital part, and share  
In shaping words and moulding fate;  
God's system is so intricate.

I know of no better practice than that of a friend who continually holds himself in such an attitude of mind that he continually sends out his love in the form of the thought—"Dear everybody, I love you." And when we realize the fact that a thought invariably produces its effect before it returns, or before it ceases, we can see how he is continually breathing out a blessing not only on all with whom he comes in contact, but on all the world. These same thoughts of love, moreover, tokened in various ways, are continually coming to him from all quarters.

Even animals feel the effects of these forces. Some animals are much more sensitively organized than many people are, and consequently they get the effects of our thoughts, our mental states and emotions much more readily than many people do. Therefore, whenever we meet an animal we can do it good by sending out to it these thoughts of love. It will feel the effects whether we simply entertain or whether we voice them. And it is often interesting to note how quickly it responds, and how readily it gives evidence of its appreciation of this love and consideration on our part.

What a privilege and how enjoyable it would be to live and walk in a world where we meet only Gods. In such a world you can live. In such a world I can live. For in the

degree that we come into this higher realization do we see only the God in each human soul; and when we are thus able to see Him in everyone we meet, we then live in such a world.

And when we thus recognize the God in everyone, we by this recognition help to call it forth ever more and more. What a privilege—this privilege of yours, this privilege of mine! That hypocritical judging of another is something then with which we can have nothing to do; for we have the power of looking beyond the evolving, changing, error-making self, and seeing the real, the changeless, the eternal self which by and by will show forth in the full beauty of holiness. We are then large enough also to realize the fact that when we condemn another, by that very act we condemn ourselves.

This realization so fills us with love that we continually overflow it, and all with whom we come in contact feel its warming and life-giving power. These in turn send back the same feelings of love to us, and so we continually attract love from all quarters. Tell me how much one loves and I will tell you how much he has seen of God. Tell me how much he loves and I will tell you how much he lives with God. Tell me how much he loves and I will tell you how far into the Kingdom of Heaven, the kingdom of harmony, he has entered, for "love is the fulfilling of the law."

And in a sense love is everything. It is the key to life, and its influences are those that move the world. Live only in the thought of love for all and you will draw love to you from all. Live in the thought of malice or hatred, and malice and hatred will come back to you.

For evil poisons; malice shafts  
Like boomerangs return,

Inflicting wounds that will not heal  
While rage and anger burn.

Every thought you entertain is a force that goes out, and every thought comes back laden with its kind. This is an immutable law. Every thought you entertain has, moreover, a direct effect upon your body. Love and its kindred emotions are the normal and natural, those in accordance with the eternal order of the universe, for "God is love." These have a life-giving, health-engendering influence on your body, besides beautifying your countenance, enriching your voice and making you ever more attractive in every way. And as it is true that in the degree that you hold thoughts of love for all, you call the same from them in return, and as these have a direct effect on your mind, and through your mind on your body, it is as so much life force added to your own from without. You are then continually building this into both your mental and your physical life, and so your life is enriched by its influence.

Hatred and all its kindred emotions are the unnatural, the abnormal, the perversions, and so are out of harmony with the eternal order of the universe. For if love is the fulfilling of the law, then these, its opposites, are direct violations of law, and there can never be a violation of law without its attendant pain and suffering in one form or another. There is no escape from this. And what is the result of this particular form of violation? When you allow thoughts of anger, hatred, malice, jealousy, envy, criticism, or scorn to exercise sway, they have a corroding and poisoning effect on the organism; they pull it down and, if allowed to continue, will eventually tear it to pieces by externalizing themselves in the particular forms of disease they give rise to.



And then in addition to the destructive influences from your own mind you are continually calling the same influences from other minds, and these come as destructive forces augmenting your own, thus aiding in the tearing-down process.

And so love inspires love; hatred breeds hatred. Love and good will stimulate and build up the body; hatred and malice corrode and tear it down. Love is a savor of life unto life; hatred is a savor of death unto death.

There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.  
Give love, and love to *your* heart will flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in *your* word and deed.

I hear it said: but there is one who bears me hatred, toward whom I have entertained no such thoughts and feelings, and so have not been the cause of his becoming my enemy. This may happen, but the chances are that you will have but few enemies if there is nothing of an antagonistic nature in your own mind and heart. Be sure there is nothing of this nature. But if hatred should come from another without apparent cause on your part, then meet it from first to last with thoughts of love and good will. In this way you can, so to speak, so neutralize its effects that it cannot reach you and so cannot harm you. Love is positive, and stronger than hatred. Hatred can always be conquered by love.

On the other hand, if you meet hatred with hatred, you

simply intensify it. You add fuel to the flame already kindled, on which it will feed and grow, and so you increase and intensify the evil conditions. Nothing is to be gained by it, everything is to be lost. By sending love for hatred you will be able so to neutralize it that it will not only have no effect on you, but will not be able even to reach you. But more than this, you will by this course sooner or later be able literally to transmute the enemy into the friend. Meet hatred with hatred and you degrade yourself. Meet hatred with love and you elevate not only yourself but also the one who bears you hatred.

The Persian sage has said, "Always meet petulance with gentleness, and perverseness with kindness. A gentle hand can lead even an elephant by a hair. Reply to thine enemy with gentleness. Opposition to peace is sin." The Buddhist says, "If a man foolishly does me wrong I will return him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me." "The wise man avenges injuries by benefits," says the Chinese. "Return good for evil, overcome anger by love; hatred never ceases by hatred, but by love," says the Hindu.

The truly wise man or woman will recognize no one as an enemy. Occasionally we hear the expression, "Never mind; I'll get even with him." Will you? And how will you do it? You can do it in one of two ways. You can, as you have in mind, deal with him as he deals, or apparently deals, with you—pay him, as we say, in his own coin. If you do this you will get even with him by sinking yourself to his level, and both of you will suffer by it. Or, you can show yourself the larger, you can send him love for hatred, kindness for ill treatment, and so get even with him by raising him to the higher level. But remember that you can never help another

without by that very act helping yourself; and if forgetful of self, then in most all cases the value to you is greater than the service you render another. If you are ready to treat him as he treats you, then you show clearly that there is in you that which draws the hatred and ill treatment to you; you deserve what you are getting and should not complain, nor would you complain if you were wise. By following the other course you most effectually accomplish your purpose, you gain a victory for yourself and at the same time you do a great service for him, for which it is evident he stands greatly in need.

Thus, you may become his savior. He in turn may become the savior of other error-making and, consequently, care-encumbered men and women. Many times the struggles are greater than we can ever know. We need more gentleness and sympathy and compassion in our common human life. Then we will neither blame nor condemn. Instead of blaming or condemning we will sympathize, and all the more we will

Comfort one another,  
For the way is often dreary,  
And the feet are often weary,  
And the heart is very sad.  
There is a heavy burden bearing,  
When it seems that none are caring,  
And we half forget that ever we were glad.

Comfort one another  
With the hand-clasp close and tender,  
With the sweetness love can render,  
And the looks of friendly eyes.



Do not wait with grace unspoken,  
While life's daily bread is broken—  
Gentle speech is oft like manna from the skies.

When we come fully to realize the great fact that all evil and error and sin with all their consequent sufferings come through ignorance, then wherever we see a manifestation of these in whatever form, if our hearts are right, we will have compassion and sympathy for the one in whom we see them. Compassion will then change itself into love, and love will manifest itself in kindly service. Such is the divine method. And so instead of aiding in trampling and keeping a weaker one down, we will hold him up until he can stand alone and become the master. But all life growth is from within out, and one becomes a true master in the degree that the knowledge of the divinity of his own nature dawns upon his inner consciousness and so brings him to a knowledge of the higher laws; and in no way can we so effectually hasten this dawning in the inner consciousness of another, as by showing forth the divinity within ourselves simply by the way we live.

By example and not by precept. By living, not by preaching. By doing, not by professing. By living the life, not by dogmatizing as to how it should be lived. There is no contagion equal to the contagion of life. Whatever we sow, that shall we also reap, and each thing sown produces of its kind. We can kill not only by doing another bodily injury directly, but we can and we do kill by every antagonistic thought. Not only do we thus kill, but while we kill we commit suicide. Many a man has been made sick by having the ill thoughts of a number of people centered on him; some have

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been actually killed. Put hatred into the world and we make it a literal hell. Put love into the world and heaven with all its beauties and glories becomes a reality.

Not to love is not to live, or it is to live a living death. The life that goes out in love to all is the life that is full and rich, and continually expanding in beauty and in power. Such is the life that becomes ever more inclusive, and hence larger in its scope and influence. The larger the man and the woman, the more inclusive they are in their love and their friendships. The smaller the man and the woman, the more dwarfed and dwindling their natures, the more they pride themselves on their "exclusiveness." Anyone—a fool or an idiot—can be exclusive. It comes easy. It takes and it signifies a large nature to be universal, to be inclusive. Only the man or the woman of a small, personal, self-centered, self-seeking nature is exclusive. The man or the woman of a large, royal, unself-centered nature never is. The small nature is the one that continually strives for effect. The larger nature never does. The one goes here and there in order to gain recognition, in order to attach himself to the world. The other stays at home and draws the world *to him*. The one loves merely himself. The other loves all the world; but in his larger love for all the world he finds himself included.

Verily, then, the more one loves the nearer he approaches to God, for God is the spirit of infinite love. And when we come into the realization of our oneness with this Infinite Spirit, then divine love so fills us that, enriching and enrap-turing our own lives, from them it flows out to enrich the life of all the world.

In coming into the realization of our oneness with the Infinite Life, we are brought at once into right relations with our fellow men. We are brought into harmony with the

great law, that we find our own lives in losing them in the service of others. We are brought to a knowledge of the fact that all life is one, and so that we are all parts of the one great whole. We then realize that we can't do for another without at the same time doing for ourselves. We also realize that we cannot do harm to another without by that very act doing harm to ourselves. We realize that the man who lives to himself alone lives a little, dwarfed and stunted life, because he has no part in this larger life of humanity. But the man who in service loses his own life in this larger life, has his own life increased and enriched a thousand or a millionfold, and every joy, every happiness, everything of value coming to each member of this greater whole comes as such to him, for he has a part in the life of each and all.

And here let a word be said in regard to true service. Peter and John were one day going up to the temple, and as they were entering the gate they were met by a poor cripple who asked them for alms. Instead of giving him something to supply the day's needs and then leaving him in the same dependent condition for the morrow and the morrow, Peter did him a real service, and a real service for all mankind by saying, "Silver and gold have I none, but such as I have I give unto thee." *And then he made him whole.* He thus brought him into the condition where he could help himself. In other words, the greatest service we can do for another is to help him to help himself. To help him directly might be weakening, though not necessarily. It depends entirely on circumstances. But to help a person to help himself is never weakening, but always encouraging and strengthening, because it leads him to a larger and stronger life.

There is no better way to help another to help himself than to bring him to a knowledge of himself. There is no better



way to bring him to a knowledge of himself than to lead him to a knowledge of the powers that are lying dormant within his own soul. There is nothing that will enable him to come more readily or more completely into an awakened knowledge of the powers that are lying dormant within his own soul, than to bring him into the conscious, vital realization of his oneness with the Infinite Life and Power, so that he may open himself to it in order that it may work and manifest through him.

We will find that these same great truths lie at the very bottom of the solution of our social situation; and we will also find that we will never have a full and permanent solution of it until they are fully recognized and built on.

## Wisdom and interior illumination

**T**his is the Spirit of Infinite Wisdom, and in the degree that we open ourselves to it does the highest wisdom manifest itself to and through us. We can in this way go to the very heart of the universe itself and find the mysteries hidden to the majority of mankind—hidden to them, though not hidden of themselves.

To gain the highest wisdom and insight we must have absolute confidence in the Divine guiding us, but not through the channel of someone else. And why should we go to another for knowledge and wisdom? With God is no respect of persons. Why should we seek these things second hand? Why should we thus stultify our own innate powers? Why should we not go direct to the Infinite Source itself? "If any man lack wisdom let him ask of God." "Before they call I will answer, and while they are yet speaking, I will hear."

When we thus go directly to the Infinite Source itself we are no longer slaves to personalities, institutions or books. We should always keep ourselves open to suggestions of truth from these agencies. We should always regard them

as agencies, however, and *never as sources*. We should never recognize them as masters, but simply as teachers. With Browning, we must recognize the great fact that—

Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost centre in us all,  
Where truth abides in fullness.

There is no more important injunction in all the world, nor one with a deeper interior meaning, than "To thine own self be true." In other words, be true to your own soul, for it is through your own soul that the voice of God speaks to you. This is the interior guide. This is the light that lighteth every man that cometh into the world. This is conscience. This is intuition. This is the voice of the higher self, the voice of the soul, the voice of God. "Thou shalt hear a voice behind thee, saying: This is the way, walk ye in it."

When Elijah was on the mountain it was after the various physical commotions and manifestations that he heard the "still, small voice," the voice of his own soul, through which the Infinite God was speaking. If we will but follow this voice of intuition, it will speak ever more clearly and more plainly, until by and by it will be absolute and unerring in its guidance. The great trouble with us is that we do not listen to and do not follow this voice within our own souls, and so we become as a house divided against itself. We are pulled this way and that, and we are never *certain* of anything. I have a friend who listens so carefully to this inner voice—who, in other words, always acts so quickly and so fully in accordance with his intuitions, and whose life as a consequence is so absolutely guided by them—that he always does



the right thing at the right time and in the right way. He always knows when to act and how to act, and he is never in the condition of a house divided against itself.

But someone says, "May it not be dangerous for us to act always upon our intuitions? Suppose we should have an intuition to do harm to someone?" We need not be afraid of this, however, for the voice of the soul, this voice of God speaking through the soul, will never direct one to do harm to another, nor to do anything that is not in accordance with the highest standards of right and truth and justice. And if you at any time have a prompting of this kind, know that it is not the voice of intuition; it is some characteristic of your lower self that is prompting you.

Reason is not to be set aside, but it is to be continually illumined by this higher spiritual perception, and in the degree that it is thus illumined will it become an agent of light and power. When anyone becomes thoroughly individualized he enters into the realm of all knowledge and wisdom; and to be individualized is to recognize no power outside of the Infinite Power that is back of all. When a person recognizes this great fact and opens himself to this Spirit of Infinite Wisdom, he then enters upon the road to true education, and mysteries that before were closed now reveal themselves to him. This must indeed be the foundation of all true education, this evolving from within, this evolving of what has been involved by the Infinite Power.

All things that it is valuable for us to know will come to us if we will but open ourselves to the voice of this Infinite Spirit. It is thus that we become seers and have the power of seeing into the very heart of things. There are no new stars, there are no new laws or forces, but we can so open ourselves to this Spirit of Infinite Wisdom that we can discover and

recognize those that have not been known before; and in this way they become new to us. When in this way we come into a knowledge of truth we no longer need facts that are continually changing. We can then enter into the quiet of our own interior selves. We can open the window and look out, and thus gather the facts as we choose. This is true wisdom. "Wisdom is the knowledge of God." Wisdom comes by intuition. It far transcends knowledge. Great knowledge, knowledge of many things, may be had by virtue simply of a very retentive memory. It comes by tuition. But wisdom far transcends knowledge, in that knowledge is a mere incident of this deeper wisdom.

He who would enter into the realm of wisdom must first divest himself of all intellectual pride. He must become as a little child. Prejudices, preconceived opinions and beliefs always stand in the way of true wisdom. Conceited opinions are always suicidal in their influences. They bar the door to the entrance of truth.

All about us we see men in the religious world, in the world of science, in the political, in the social world, who through intellectual pride are so wrapped in their own conceits and prejudices that larger and later revelations of truth can find no entrance to them; and instead of growing and expanding, they are becoming dwarfed and stunted and still more incapable of receiving truth. Instead of actively aiding in the progress of the world, they are as so many dead sticks in the way that would retard the wheels of progress. This, however, they can never do. Such always in time get bruised, broken and left behind, while God's triumphal car of truth moves steadily onward.

When the steam engine was still being experimented with,

and before it was perfected sufficiently to come into practical use, a well-known Englishman—well known then in scientific circles—wrote an extended pamphlet proving that it would be impossible for it *ever* to be used in ocean navigation, that is, in a trip involving the crossing of the ocean, because it would be utterly impossible for any vessel to carry with it sufficient coal for the use of its furnace. And the interesting feature of the whole matter was that the very first steam vessel that made the trip from England to America, had among its cargo a part of the first edition of this carefully prepared pamphlet. There was only the one edition. Many editions might be sold now.

This seems indeed an amusing fact; but far more amusing is the man who voluntarily closes himself to truth because, forsooth, it does not come through conventional or orthodox or heretofore accepted channels; or because it may not be in full accord with, or possibly may be opposed to, established usages or beliefs. On the contrary—

Let there be many windows in your soul,  
That all the glory of the universe  
May beautify it. Not the narrow pane  
Of one poor creed can catch the radiant rays  
That shine from countless sources. Tear away  
The blinds of superstition: let the light  
Pour through fair windows, broad as truth itself  
And high as heaven. . . . Tune your ear  
To all the worldless music of the stars  
And to the voice of nature, and your heart  
Shall turn to truth and goodness as the plant  
Turns to the sun. A thousand unseen hands



Reach down to help you to their peace-crowned heights,  
And all the forces of the firmament  
Shall fortify your strength. Be not afraid  
To thrust aside half-truths and grasp the whole.

There is a great law in connection with the coming of truth. It is this: Whenever a man or a woman shuts himself or herself to the entrance of truth on account of intellectual pride, preconceived opinions, prejudices or for whatever reason, there is a great law which says that truth *in its fullness* will come to that one from no source. And on the other hand, when a man or a woman opens himself or herself fully to the entrance of truth from *whatever* source it may come, there is an equally great law which says that truth will flow in to him or to her from all sources, from all quarters. Such becomes the free man, the free woman, for it is the truth that makes us free. The other remains in bondage, for truth has had no invitation and will not enter where it is not fully and freely welcomed.

And where truth is denied entrance the rich blessings it carries with it cannot take up their abode. On the contrary, when this is the case, it sends an envoy carrying with it atrophy, disease, death, physically and spiritually as well as intellectually. And the man who would rob another of his free and unfettered search for truth, who would stand as the interpreter of truth for another, with the intent of remaining in this position, rather than endeavoring to lead him to the place where he can be his own interpreter, is more to be shunned than a thief and a robber. The injury he works is far greater, for he is doing direct and positive injury to the very life of the one he thus holds.

Who has ever appointed any man, whoever he may be, as the keeper, the custodian, the dispenser of God's illimitable truth? Many indeed are moved and so are called to be teachers of truth; but the true teacher will never stand as the interpreter of truth for another. The *true teacher* is the one whose endeavor is to bring the one he teaches to a true knowledge of himself and hence of his own interior powers, that he may become his own interpreter. All others are, generally speaking, those animated by purely personal motives, self-aggrandizement or personal gain. Moreover, he who would claim to have all truth and the only truth, is a bigot, a fool or a knave.

In the Eastern literature is a fable of a frog. The frog lived in a well, and out of his little well he had never been. One day a frog whose home was in the sea came to the well. Interested in all things, he went in. "Who are you? Where do you live?" said the frog in the well. "I am so and so, and my home is in the sea." "The sea? What is that? Where is that?" "It is a very large body of water, and not far away." "How big is your sea?" "Oh, very big." "As big as this?" pointing to a little stone lying near. "Oh, much bigger." "As big as this?" pointing to the board on which they were sitting. "Oh, much bigger." "How much bigger, then?" "Why, the sea in which I live is bigger than your entire well; it would make millions of wells such as yours." "Nonsense, nonsense; you are a deceiver and a falsifier. Get out of my well. Get out of my well. I want nothing to do with any such frogs as you."

"Ye shall know the truth and the truth shall make you free," is the promise. Ye shall close yourselves to truth, ye shall live in your own conceits and your own conceits shall

make fools and idiots of you, would be a statement applicable to not a few, and to not a few who pride themselves upon their superior intellectual attainments. Idiocy is arrested mental growth. Closing one's self for whatever reason to truth and hence to growth, brings a certain type of idiocy, though it may not be called by this name. And on the other hand, another type is that arrested growth caused by taking all things for granted, without proving them for one's self, merely because they come from a particular person, a particular book, a particular institution. This is caused by one's always looking without instead of being true to the light within and carefully tending it that it may give an ever-clearer light.

With brave and intrepid Walt Whitman, we should all be able to say,

From this hour I ordain myself loos'd of limits and imaginary lines,  
Going where I list, my own master total and absolute,  
Listening to others, considering well what they say,  
Pausing, searching, receiving, contemplating,  
Gently, but with undeniable will divesting myself of the holds that would hold me.

Great should be the joy that God's boundless truth is open to all, open *equally* to all, and that it will make each one its dwelling place in proportion as he earnestly desires it and opens himself to it.

And in regard to the wisdom that guides us in our daily life, there is nothing that it is right and well for us to know that may not be known when we recognize the law of its



coming, and are able wisely to use it. Let us know that all things are ours as soon as we know how to appropriate them.

I hold it as a changeless law,  
From which no soul can sway or swerve,  
We have that in us which will draw  
Whate'er we need or most deserve.

If the times come when we know not what course to pursue, when we know not which way to turn, the fault lies in ourselves. If the fault lies in ourselves then the correction of this unnatural condition lies also in ourselves. It is never necessary to come into such a state if we are awake and remain awake to the light and the powers within us. The light is ever shining, and the only thing that it is necessary for us diligently to see to is that we permit neither this thing nor that to come between us and the light. "With Thee is the fountain of life; in Thy light shall we see light."

Let us hear the words of one of the most highly illumined men I have ever known, and one who as a consequence is never in the dark, when the time comes, as to what to do and how to do it. "Whenever you are in doubt as to the course you should pursue, after you have turned to every outward means of guidance, *let the inward eye see, let the inward ear hear*, and allow this simple, natural, beautiful process to go on unimpeded by questionings or doubts. . . . In all dark hours and times of unwonted perplexity we need to follow one simple direction, found, as all needed directions can be found, in the dear old gospel, which so many read, but alas, *so few interpret*. 'Enter into thine inner chamber and shut the door.' Does this mean that we must literally betake ourselves to a private closet with a key in the door? If it did,

then the command could never be obeyed in the open air, on land or sea, and the Christ loved the lakes and the forests far better than the cramping rooms of city dwelling houses; still his counsels are so wide-reaching that there is no spot on earth and no conceivable situation in which any of us may be placed where we cannot follow them.

"One of the most intuitive men we ever met had a desk in a city office where several other gentlemen were doing business constantly and often talking loudly. Entirely undisturbed by the many various sounds about him, this self-centred, faithful man would, in any moment of perplexity, draw the curtains of privacy so completely about him that he would be as fully enclosed in his own psychic aura, and thereby as effectually removed from all distractions as though he were alone in some primeval wood. Taking his difficulty with him into the mystic silence in the form of a direct question, to which he expected a certain answer, he would remain utterly passive until the reply came, and never once through many years' experience did he find himself disappointed or misled. Intuitive perceptions of truth are the daily bread to satisfy our daily hunger; they come like the manna in the desert day by day; each day brings adequate supply for that day's need only. They must be followed instantly, for dalliance with them means their obscuration, and the more we dally the more we invite erroneous impressions to cover intuition with a pall of conflicting moral phantasy born of illusions of the terrene will.

"One condition is imposed by *universal law*, and this we must obey. Put all wishes aside save the one desire to know *truth*; couple with this one demand the fully consecrated determination to follow what is distinctly perceived as truth immediately it is revealed. No other affection must be per-

mitted to share the field with this all-absorbing love of *truth* for its own sake. Obey this one direction and never forget that expectation and desire are bride and bridegroom and forever inseparable, and you will soon find your hitherto darkened way grow luminous with celestial radiance, for with the heaven within, all heavens without incessantly co-operate." This may be termed going into the "silence." This it is to perceive and to be guided by the light that lighteth every man that cometh into the world. This it is to listen to and be guided by the voice of your own soul, the voice of your higher self.

The soul is divine and in allowing it to become translucent to the Infinite Spirit it reveals all things to us. As man turns away from the Divine Light do all things become hidden. There is nothing hidden of itself. When the spiritual sense is opened, then it transcends all the limitations of the physical senses and the intellect. And in the degree that we are able to get away from the limitations set by them, and realize that so far as the real life is concerned it is one with the Infinite Life, then we begin to reach the place where this voice will always speak, where it will never fail us, if we follow it, and as a consequence where we will always have the divine illumination and guidance. To know this and to live in this realization is not to live in heaven hereafter, but to live in heaven here and now, *today and every day*.

No human soul need be without it. When we turn our face in the right direction it comes as simply and as naturally as the flower blooms and the winds blow. It is not to be bought with money or with price. It is a condition waiting simply to be realized, by rich and by poor, by king and by peasant, by master and by servant the world over. All are equal heirs to it. And so the peasant, if he find it first, lives



a life far transcending in beauty and in real power the life of his king. The servant, if he find it first, lives a life surpassing the life of his master.

If you would find the highest, the fullest and the richest life that not only this world but that any world can know, then do away with the sense of the separateness of your life from the life of God. Hold to the thought of your oneness. In the degree that you do this you will find yourself realizing it more and more, and as this life of realization is lived, you will find that no good thing will be withheld, for all things are included in this. Then it will be yours, without fears or forebodings, simply to do today what your hands find to do, and so be ready for tomorrow, *when it comes*, knowing that tomorrow will bring tomorrow's supplies for the mental, the spiritual, and the physical life. Remember, however, that tomorrow's supplies are not needed until tomorrow comes.

If one is willing to trust himself *fully* to the Law, the Law will never fail him. It is the half-hearted trusting to it that brings uncertain, and so, unsatisfactory results. Nothing is firmer and surer than Deity. It will never fail the one who throws himself wholly on it. The secret of life then, is to live continually in this realization, whatever one may be doing, wherever one may be, by day and by night, both waking and sleeping. It can be lived in while we are sleeping no less than when we are awake. And here shall we consider a few facts in connection with sleep, in connection with receiving instruction and illumination while asleep?

During the process of sleep it is merely the physical body that is at rest and in quiet; the soul life with all its activities goes right on. Sleep is nature's provision for the recuperation of the body, for the rebuilding and hence the replacing of the

waste that is continually going on during the waking hours. It is nature's great restorer. If sufficient sleep is not allowed the body, so that the rebuilding may equalize the wasting process, the body is gradually depleted and weakened, and any ailment or malady, when it is in this condition, is able to find a more ready entrance. It is for this reason that those who are subject to it will take a cold, as we term it, more readily when the body is tired or exhausted through loss of sleep than at most any other time. The body is in that condition where outside influences can have a more ready effect on it, than when it is in its normal condition. And when they do have an effect they always go to the weaker portions first.

Our bodies are given us to serve far higher purposes than we ordinarily use them for. Especially is this true in the numerous cases where the body is master of its owner. In the degree that we come into the realization of the higher powers of the mind and spirit, in that degree does the body, through their influence on it, become less gross and heavy, finer in its texture and form. And then, because the mind finds a kingdom of enjoyment in itself, and in all the higher things it becomes related to, *excesses* in eating and drinking, as well as all others, naturally and of their own accord fall away. Then also falls away the desire for the heavier, grosser, less valuable kinds of food and drink, such as the flesh of animals, alcoholic drinks and all things of the class that stimulate the body and the passions rather than build the body and the brain into a strong, clean, well-nourished, enduring and fibrous condition. In the degree that the body thus becomes less gross and heavy, finer in its texture and form, is there less waste, and what there is is more easily replaced, so that it keeps in a more regular and even condition.

When this is true, less sleep is actually required. And even the amount that is taken does more for a body of this finer type than it can do for one of the other nature.

As the body in this way grows finer—in other words, as the process of its evolution is thus accelerated—it in turn helps the mind and the soul in the realization of ever-higher perceptions, and thus body helps mind the same as mind builds body. It was undoubtedly this fact that Browning had in mind when he said:

Let us cry "All good things  
Are ours, nor soul helps flesh, more now,  
Than flesh helps soul."

Sleep, then, is for the resting and the rebuilding of the body. The soul needs no rest, and while the body is at rest in sleep the soul life is active the same as when the body is in activity.

There are some, having a deep insight into the soul's activities, who say that we travel when we sleep. Some are able to recall and bring over into the conscious, waking life the scenes visited, the information gained and the events that have transpired. Most people are not able to do this and so much that might otherwise be gained is lost. They say, however, that it is in our power, in proportion as we understand the laws, to go where we will, and to bring over into the conscious, waking life all the experiences thus gained. Be this, however, as it may, it certainly is true that while sleeping we have the power, in a perfectly normal and natural way, to get much of value by way of light, instruction and growth that the majority of people now miss.

If the soul life, that which relates us to Infinite Spirit, is always active, even while the body is at rest, why may not the



mind so direct conditions as one falls asleep, that while the body is at rest, it may continually receive illumination from the soul and bring what it thus receives over into the conscious, waking life? This, indeed, can be done, and is done by some to great advantage; and many times the highest inspirations from the soul come in this way, as would seem most natural, since at this time all communications from the outer, material world no longer enter. I know those who do much work during sleep, the same as they get much light along desired lines. By charging the mind on going to sleep as to a particular time for waking, it is possible, as many of us know, to wake on the very minute. Not infrequently we have examples of difficult problems, problems that defied solution during waking hours, being solved during sleep.

A friend, a well-known journalist, had an extended newspaper article clearly and completely worked out for her in this way. She frequently calls this agency to her aid. She was notified by the managing editor one evening to have the article ready in the morning—an article requiring more than ordinary care and one in which quite a knowledge of facts was required. It was a matter in connection with which she knew scarcely anything, and all her efforts at finding information regarding it seemed to be of no avail.

She set to work, but it seemed as if even her own powers defied her. Failure seemed imminent. Almost in desperation she decided to retire, and putting the matter into her mind in such a way that she would be able to receive the greatest amount of aid while asleep, she fell asleep and slept soundly until morning. When she awoke her work of the previous evening was the first thing that came into her mind. She lay quietly for a few minutes, and as she lay there, the article, completely written, seemed to stand before her mind.

She ran through it, arose, and without dressing took her pen and transcribed it on to paper, literally acting simply as her own amanuensis.

The mind acting intently along a particular line will continue so to act until some other object of thought carries it along another line. And since in sleep only the body is in quiet while the mind and soul are active, then the mind on being given a certain direction when one drops off to sleep, will take up the line along which it is directed, and can be made, in time, to bring over into consciousness the results of its activities. Some will be able very soon to get results of this kind; for some it will take longer. Quiet and continued effort will increase the faculty.

Then by virtue of the law of the drawing power of mind, since the mind is always active, we are drawing to us even while sleeping, influences from the realms kindred to those in which we in our thoughts are living before we fall asleep. In this way we can put ourselves into relation with whatever kinds of influence we choose and accordingly gain much during the process of sleep. In many ways the interior faculties are more open and receptive while we are in sleep than while we are awake. Hence, there is the necessity of exercising even greater care as to the nature of the thoughts that occupy the mind as we enter into sleep, for there can come to us only what we by our own order of thought attract. We have it entirely in our own hands.

And for the same reason—this greater degree of receptivity during this period—we are able by understanding and using the law, to gain much of value more readily in this way than when the physical senses are fully open to the material world about us. Many will find a practice somewhat after the following nature of value: When light or information is

desired along any particular line, light or information you feel it is right and wise for you to have, as, for example, light in regard to an uncertain course of action, then as you retire, first bring your mind into the attitude of peace and good will for all. You in this way bring yourself into a harmonious condition, and in turn attract to yourself these same peaceful conditions from without.

Then resting in this sense of peace, quietly and calmly send out your earnest desire for the needed light or information; cast out of your mind all fears or forebodings lest it come not, for "in quietness and in confidence shall be your strength." Take the expectant attitude of mind, firmly believing and expecting that when you awake the desired results will be with you. Then on awaking, before any thoughts or activities from the outside world come in to absorb the attention, remain for a little while receptive to the intuitions or the impressions that come. When they come, when they manifest themselves clearly, then act upon them without delay. In the degree that you do this, in that degree will the power of doing it ever more effectively grow.

Or, if for unselfish purposes you desire to grow and develop any of your faculties, or to increase the health and strength of your body, take a corresponding attitude of mind, the form of which will readily suggest itself in accordance with your particular needs or desires. In this way you will open yourself to, you will connect yourself with and you will set into operation within yourself the particular order of forces that will make for these results. Don't be afraid to voice your desires. In this way you set into operation vibratory forces which go out and which make their impress felt somewhere, and which, arousing into activity or uniting with other forces, set about to actualize your desires. No



good thing shall be withheld from him who lives in harmony with the higher laws and forces. There are no desires that shall not be satisfied to the one who knows and who wisely uses the powers with which he or she is endowed.

Your sleep will be more quiet and peaceful and refreshing, and so your power increased mentally, physically and spiritually, simply by sending out as you fall asleep thoughts of love and good will, thoughts of peace and harmony for all. In this way you are connecting yourself with all the forces in the universe that make for peace and harmony.

A friend who is known the world over through his work along humane lines, has told me that many times in the middle of the night he is awakened suddenly and there comes to his mind, as a flash of inspiration, a certain plan in connection with his work. And as he lies there quietly and opens himself to it, the methods for its successful carrying out all reveal themselves to him clearly. In this way many plans are entered on and brought to a successful culmination that otherwise would never be thought of, plans that seem, indeed, marvelous to the world at large. He is a man with a sensitive organism, his life is in thorough harmony with the higher laws and given wholly and unreservedly to the work to which he has dedicated it. Just how and from what source these inspirations come he does not fully know. Possibly no one does, though each may have his theory. But this we do know, and it is all we need to know now, at least—that to the one who lives in harmony with the higher laws of his being, and who opens himself to them, they come.

Visions and inspirations of the highest order will come in the degree that we make for them the right conditions. One who has studied deeply into the subject in hand has said: "To receive education spiritually while the body is resting

in sleep is a perfectly normal and orderly experience, and would occur definitely and satisfactorily in the lives of all of us, if we paid more attention to internal and consequently less to external states with their supposed but unreal necessities. . . . Our thoughts make us what we are here and hereafter, and our thoughts are often busier by night than by day, for when we are asleep to the exterior we can be wide awake to the interior world; and the unseen world is a substantial place, the conditions of which are entirely regulated by mental and moral attainments. When we are not deriving information through outward avenues of sensation, we are receiving instruction through interior channels of perception, and when this fact is understood for what it is worth, it will become a universal custom for persons to take to sleep with them the special subject on which they most earnestly desire particular instruction. The Pharaoh type of person dreams, and so does his butler and baker; but the Joseph type, which is that of the truly gifted seer, both dreams and interprets."

But why had not Pharaoh the power of interpreting his dreams? Why was Joseph the type of the "truly gifted seer?" Why did he both dream, and have also the power to interpret his own dreams and the dreams of others? Simply read the lives of the two. He who runs may read. In all true power it is, after all, living the life that tells. And in proportion as one lives the life does he not only attain to the highest power and joy for himself, but he also becomes of ever greater service to all the world. One need remain in no hell longer than he himself chooses to; and the moment he chooses not to remain longer, not all the powers in the universe can prevent his leaving it. One can rise to any heaven he himself chooses; and when he chooses so to rise, all the

higher powers of the universe combine to help him heavenward.

When one awakes from sleep and so returns to conscious life, he is in a peculiarly receptive and impressionable state. All relations with the material world have for a time been shut off, the mind is in a freer and more natural state, resembling somewhat a sensitive plate, where impressions can readily leave their traces. This is why many times the highest and truest impressions come to one in the early morning hours, before the activities of the day and their attendant distractions have exerted an influence. This is one reason why many people can do their best work in the early hours of the day.

But this fact is also a most valuable one in connection with the molding of everyday life. The mind is at this time as a clean sheet of paper. We can most valuably use this quiet, receptive, impressionable period by wisely directing the activities of the mind along the highest and most desirable paths, and thus, so to speak, set the pace for the day.

Each morning is a fresh beginning. We are, as it were, just beginning life. We have it *entirely* in our own hands. And when the morning with its fresh beginning comes, all yesterdays should be yesterdays, with which we have nothing to do. Sufficient is it to know that the way we lived our yesterday has determined for us our today. And, again, when the morning with its fresh beginning comes, all tomorrows should be tomorrows, with which we have nothing to do. Sufficient to know that the way we live our today determines our tomorrow.

Every day is a fresh beginning,  
Every morn is the world made new;



You who are weary of sorrow and sinning,  
Here is a beautiful hope for you,  
A hope for me and a hope for you.

All the past things are past and over,  
The tasks are done, and the tears are shed.  
Yesterday's errors let yesterday cover;  
Yesterday's wounds, which smarted and bled,  
Are healed with the healing which night has shed.

\* \* \* \* \*

Let them go, since we cannot relieve them,  
Cannot undo and cannot atone.  
God in His mercy receive, forgive them!  
Only the new days are our own.  
Today is ours, and today alone.

Here are the skies all burnished brightly;  
Here is the spent earth all reborn;  
Here are the tired limbs springing lightly  
To face the sun and to share with the morn  
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning,  
Listen, my soul, to the glad refrain,  
And, spite of old sorrow and older sinning,  
And puzzles forecasted, and possible pain,  
Take heart with the day and begin again.

Live the first hour of each new day, with all its richness and glory, with all its sublime and eternity-determining possibilities, and each succeeding hour as it comes, but *not be-*

*fore* it comes. This is the secret of character building. This simple method will bring anyone to the realization of the highest life that can be even conceived of, and there is nothing in this connection that can be conceived of that cannot be realized somehow, somewhere, somewhere.

This brings such a life within the possibilities of *all*, for there is *no one*, if really in earnest and if he really desires it, who cannot live to his highest for a single hour. But even though there should be, if he is *only earnest in his endeavor*, then, through the law that like builds like, he will be able to come a little nearer to it the next hour, and still nearer the next, and the next, until sooner or later comes the time when it becomes the natural, and any other would require the effort.

In this way one becomes in love and in league with the highest and best in the universe, and as a consequence, the highest and best in the universe becomes in love and in league with him. They aid him at every turn; they seem literally to move all things his way because, forsooth, he has first moved their way.

## The realization of perfect peace

This is the Spirit of Infinite Peace, and the moment we come into harmony with it there comes to us an inflowing tide of peace, for peace is harmony. A deep interior meaning underlies the great truth, "To be spiritually minded is life and peace." To recognize the fact that we are spirit, and to live in this thought, is to be spiritually minded and so to be in harmony and peace. Oh, the thousands of men and women all about us weary with care, troubled and ill at ease, running hither and thither to find peace, weary in body, soul and mind; going to other countries, traveling the world over, coming back and still not finding it. Of course they have not found it and they never will find it in this way, because they are looking for it where it is not. They are looking for it without when they should look within. Peace is to be found only within, and unless one find it there he will never find it at all.

Peace lies not in the external world. It lies within one's own soul. We may travel over many different avenues in pursuit of it, we may seek it through the channels of the bodily appetites and passions, we may seek it through all the



channels of the external, we may chase for it hither and thither, but it will always be just beyond our grasp because we are searching for it where it is not. In the degree, however, that we order the bodily appetites and passions in accordance with the promptings of the soul within, the higher forms of happiness and peace will enter our lives; but in the degree that we fail in doing this, disease, suffering and discontent will enter in.

To be at one with God is to be at peace. The child simplicity is the greatest agency in bringing this full and complete realization, the child simplicity that recognizes its true relations with the Father's life. There are people I know who have come into such a conscious realization of their oneness with this Infinite Life, this Spirit of Infinite Peace, that their lives are fairly bubbling over with joy. I have particularly in mind at this moment a comparatively young man who was an invalid for several years, his health completely broken with nervous exhaustion, who thought there was nothing in life worth living for, to whom everything and everybody presented a gloomy aspect, and he in turn presented a gloomy aspect to all with whom he came in contact. Not long ago he came into such a vital realization of his oneness with this Infinite Power, he opened himself so completely to its divine inflow, that today he is in perfect health, and frequently as I meet him now he cannot resist the impulse to cry out, "Oh, it is a joy to be alive!"

I know an officer on our police force who has told me that many times when off duty and on his way home in the evening, there comes to him such a vivid and vital realization of his oneness with this Infinite Power, and this Spirit of Infinite Peace so takes hold of and so fills him, that it seems as if

his feet could scarcely keep to the pavement, so buoyant and so exhilarated does he become by reason of this inflowing tide.

He who comes into this higher realization never has any fear, for he has always with him a sense of protection, and the very realization of this makes his protection complete. Of him it is true, "No weapon that is formed against thee shall prosper"; "There shall no ill come nigh thy dwelling"; "Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee."

These are the men and the women who seem to live charmed lives. The moment we fear anything we open the door for the entrance of the actualization of the very thing we fear. An animal will never harm a person who is absolutely fearless in regard to it. The instant he fears he opens himself to danger; some animals, the dog for example, can instantly detect the element of fear, and this gives them the courage to do harm. In the degree that we come into a full realization of our oneness with this Infinite Power we become calm and quiet, undisturbed by the little occurrences that before so vexed and annoyed us. We are no longer disappointed in people, for we always read them aright. We have the power of penetrating into their very souls and seeing the underlying motives that are at work there.

A gentleman approached a friend the other day, and with great show of cordiality grasped him by the hand and said, "Why, Mr.—, I am so glad to see you."

Quick as a flash my friend read him, and looking him steadily in the eye, replied, "No, you are mistaken, you are not glad to see me; but you are very much disconcerted, so much so that you are now blushing in evidence of it."

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The gentleman replied, "Well, you know in this day and age of conventionality and form we have to put on the show and sometimes make-believe what we do not really feel."

My friend once more looked him in the face and said, "Again you are mistaken. Let me give you one little word of advice: You will always fare better and will think far more of yourself, always to recognize and to tell the truth rather than to give yourself to any semblance of it."

As soon as we are able to read people aright we will then cease to be disappointed in them, we will cease to place them on pedestals, for this can never be done without some attendant disappointment. The fall will necessarily come, sooner or later, and moreover, we are thus many times unfair to our friends. When we come into harmony with this Spirit of Peace, evil reports and apparent bad treatment, either at the hands of friends or of enemies, will no longer disturb us. When we are conscious of the fact that in our life and our work we are true to that eternal principle of right, of truth, of justice that runs through all the universe, that unites and governs all, that always eventually prevails, then nothing of this kind can come nigh us, and come what may we will always be tranquil and undisturbed.

The things that cause sorrow and pain and bereavement will not be able to take the hold as they now take, for true wisdom will enable us to see the proper place and know the right relations of all things. The loss of friends by the transition we call death will not cause sorrow to the soul that has come into this higher realization, for he knows that there is no such thing as death, for each one is not only a partaker, but an eternal partaker, of this Infinite Life. He knows that the mere falling away of the physical body by no means affects the real soul life. With a tranquil spirit born of a



higher faith he can realize for himself, and to those less strong he can say—

Loving friends! be wise and dry  
Straightway every weeping eye;  
What you left upon the bier  
Is not worth a single tear;  
'Tis a simple sea-shell, one  
Out of which the pearl has gone.  
The shell was nothing, leave it there;  
The pearl—the soul—was all, is here.

And so far as the element of separation is concerned, he realizes that to spirit there are no bounds, and that spiritual communion, whether between two persons in the body, or two persons, one in the body and one out of the body, is within the reach of all. In the degree that the higher spiritual life is realized can there be this higher spiritual communion.

The things that we open ourselves to always come to us. People in the olden times expected to see angels and they saw them; but there is no more reason why they should have seen them than that we should see them now; no more reason why they should come and dwell with them than that they should come and dwell with us, for the great laws governing all things are the same today as they were then. If angels come not to minister unto us it is because we do not invite them, it is because we keep the door closed through which they otherwise might enter.

In the degree that we are filled with this Spirit of Peace by thus opening ourselves to its inflow it pours through us, so that we carry it with us wherever we go. In the degree

that we thus open ourselves we become magnets to attract peace from all sources; and in the degree that we attract and embody it in ourselves we are able to give it forth to others. We can in this way become such perfect embodiments of peace that wherever we go we are continually shedding benedictions. A while ago I saw a woman grasp the hand of a man (his face showed the indwelling God), saying, "Oh, it does me so much good to see you. I have been in anxiety and almost in despair during the past few hours, but the very sight of you has rolled the burden entirely away." There are people all around us who are continually giving out blessings and comfort, persons whose mere presence seems to change sorrow into joy, fear into courage, despair into hope, weakness into power.

It is the person who has come into the realization of his own true self who carries this power with him and who radiates it wherever he goes—the man who, as we say, has found his center. And in all the great universe there is but one center—the Infinite Power that is working in and through all. The one who then has found a center is the one who has come into the realization of his oneness with this Infinite Power, the one who recognizes himself as a spiritual being, for God is spirit.

Such is the man of power. Centered in the Infinite, he has thereby, so to speak, connected himself with, he has attached his belts to, the great powerhouse of the universe. He is constantly drawing power to himself from all sources. For, thus centered, knowing himself, conscious of his own power, the thoughts that go from his mind are thoughts of strength; and by virtue of the law that like attracts like, he by his thoughts is continually attracting to himself from all quarters

the aid of all whose thoughts are thoughts of strength, and in this way he is linking himself with this order of thought in the universe.

And so to him that hath, to him shall be given. This is simply the working of a natural law. His strong, positive and hence constructive thought is continually working success for him along all lines and continually bringing to him help from all directions. The things that he sees, that he creates in the ideal, are through the agency of this strong constructive thought continually clothing themselves, taking form, manifesting themselves in the material. Silent, unseen forces are at work which will sooner or later be made manifest in the visible.

Fear and all thoughts of failure never suggest themselves to such a man; or if they do, they are immediately sent out of his mind, and so he is not influenced by this order of thought from without. He does not attract it to him. He is in another current of thought. Consequently, the weakening, failure-bringing thoughts of the fearing, the vascillating, the pessimistic about him have no influence upon him. The one who is of the negative, fearing kind not only has his energies and his physical agents weakened or even paralyzed through the influence of this kind of thought that is born within him, but he also in this way connects himself with this order of thought in the world about him. And in the degree that he does this he becomes a victim to the weak, fearing, negative minds all around him. Instead of growing in power, he increases in weakness. He is in the same order of thought with those of whom it is true, "and even that which they have shall be taken from them." This again is simply the working of a natural law, the same as is its op-



posite. Fearing lest I lose even what I have I hide it away in a napkin. Very well. I must then pay the price of my "fearing lest I lose."

Thoughts of strength both build strength from within and attract it from without. Thoughts of weakness actualize weakness from within and attract it from without. Courage begets strength, fear begets weakness. And so courage begets success, fear begets failure. It is the man or the woman of faith, and hence of courage, who is the master of circumstances and who makes his or her power felt in the world. It is the man or the woman who lacks faith and who as a consequence is weakened and crippled by fears and forebodings who is the creature of all passing occurrences.

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Within each one lies the cause of whatever comes to him. Each has it in his own hands to determine what comes. Everything in the visible, material world has its origin in the unseen, the spiritual, the thought world. This is the world of cause, the former is the world of effect. The nature of the effect is always in accordance with the nature of the cause. What one lives in his invisible thought world, he is continually actualizing in his visible material world. If he would have any conditions different in the latter, he must make the necessary change in the former. A clear realization of this great fact would bring success to thousands of men and women who all about us are now in the depths of despair. It would bring health, abounding health and strength to thousands now diseased and suffering. It would bring peace and joy to thousands now unhappy and ill at ease.

And oh, the thousands all about us who are continually living in the slavery of fear. The spirits within that should be strong and powerful, are rendered weak and impotent. Their energies are crippled, their efforts are paralyzed. "Fear is

everywhere—fear of want, fear of starvation, fear of public opinion, fear of private opinion, fear that what we own today may not be ours tomorrow, fear of sickness, fear of death. Fear has become with millions a fixed habit. The thought is everywhere. The thought is thrown upon us from every direction. . . . To live in continual dread, continual cringing, continual fear of anything, be it loss of love, loss of money, loss of position or situation, is to take the readiest means to lose what we fear we shall.”

By fear nothing is to be gained but, on the contrary, everything is to be lost. “I know this is true,” says one, “but I am given to fear; it’s natural to me and I can’t help it.” Can’t help it! In saying this you indicate one great reason for your fear by showing that you do not even know yourself as yet. You must know yourself in order to know your powers, and not until you know them can you use them wisely and fully. Don’t say you can’t help it. If you think you can’t, the chances are that you can’t. If you think you can, and act in accordance with this thought, then not only are the chances that you can, but if you act fully in accordance with it, that you can and that you will is an absolute certainty. It was Virgil who in describing the crew which in his mind would win the race, said of them, “They can because they think they can.” In other words, this very attitude of mind on their part will infuse a spiritual power into their bodies that will give them the strength and endurance which will enable them to win.

Then take the thought that you *can*—take it merely as a seed thought, if need be; plant it in your consciousness, tend it, cultivate it and it will gradually reach out and gather strength from all quarters. It will focus and make positive and active the spiritual force within you that is now scat-

tered and of little avail. It will draw to itself force from without. It will draw to your aid the influence of other minds of its own nature, minds that are fearless, strong, courageous. You will thus draw to yourself and connect yourself with this order of thought. If you are earnest and faithful, the time will soon come when all fear will loose its hold; and instead of being an embodiment of weakness and a creature of circumstances, you will find yourself a tower of strength and a master of circumstances.

We need more faith in everyday life—faith in the power that works for good, faith in the Infinite God and hence faith in ourselves created in His image. And however things at times may seem to go, however dark at times appearances may be, the knowledge of the fact that “the Supreme Power has us in its charge as it has the suns and endless systems of worlds in space” will give us the supreme faith that all is well with us, the same as all is well with the world. “Thou wilt keep him in perfect peace whose mind is stayed on Thee.”

There is nothing firmer and safer and surer than Deity. Then, as we recognize the fact that we have it in our own hands to open ourselves ever more fully to this Infinite Power, and call upon it to manifest itself in and through us, we will find in ourselves an ever-increasing sense of power. For in this way we are working in conjunction with it, and it in turn is working in conjunction with us. We are then led into the full realization of the fact that all things work together for good to those that love the good. Then the fears and forebodings that have dominated us in the past will be transmuted into faith, and faith when rightly understood and rightly used is a force before which nothing can stand.

Materialism leads naturally to pessimism. And how could



it do otherwise? A knowledge of the Spiritual Power working in and through us as well as in and through all things, a power that works for righteousness, leads to optimism. Pessimism leads to weakness. Optimism leads to power. The one who is centered in Deity is the one who not only outrides every storm, but who through the faith, and so the conscious power that is in him, faces storm with the same calmness and serenity that he faces fair weather; for he knows well beforehand what the outcome will be. He knows that underneath are the everlasting arms. He it is who realizes the truth of the injunction, "Rest in the Lord, wait patiently for Him and He shall give thee thy heart's desire." All shall be given, simply given, to him who is ready to accept it. Can anything be clearer than this?

In the degree, then, that we work in conjunction with the Supreme Power we need the less to concern ourselves about results. To live in the full realization of this fact and all that attends it brings peace, a full, rich, abiding peace—a peace that makes the present complete and that, going on before, brings back the assurance that as our days, so shall our strength be. The one who is thus centered, even in the face of all the unrest and the turmoil about us, can realize and say—

I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amid eternal ways,  
And what is mine shall know my face.

Asleep, awake, by night or day,  
The friends I seek are seeking me;

No wind can drive my bark astray,  
Nor change the tide of destiny.

\* \* \* \* \*

The waters know their own, and draw  
The brooks that spring in yonder height;  
So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly to the sky;  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep my own away from me.

## Coming into fullness of power

This is the Spirit of Infinite Power, and in the degree that we open ourselves to it does power become manifest in us. With God all things are possible—that is, in conjunction with God all things are possible. The true secret of power lies in keeping our connection with the God who worketh all things; and in the degree that we keep this connection are we able literally to rise above every conceivable limitation.

Why, then, waste time in running hither and thither to acquire power? Why waste time with this practice or that practice? Why not go directly to the mountaintop itself, instead of wandering through the byways, in the valleys and on the mountainsides? That man has absolute dominion, as taught in all the scriptures of the world, is true not of physical man but of *spiritual man*. There are many animals, for example, larger and stronger, over which from a physical standpoint he would not have dominion, but he can gain supremacy over even these by calling into activity the higher mental, psychic and spiritual forces with which he is endowed.



Whatever can't be done in the physical can be done in the spiritual. And in direct proportion as a man recognizes himself as spirit and lives accordingly is he able to transcend in power the man who recognizes himself merely as material. All the sacred literature of the world is teeming with examples of what we call miracles. They are not confined to any particular times or places. There is no age of miracles in distinction from any other period that may be an age of miracles. Whatever has been done in the world's history can be done again through the operation of the same laws and forces. These miracles were performed not by those who were more than men, but by those who through the recognition of their oneness with God became God men, so that the higher forces and powers worked through them.

For what, let us ask, is a miracle? Is it something supernatural? Supernatural only in the sense of being above the natural, or rather, above that which is natural to man in his ordinary state. A miracle is nothing more nor less than this. Anyone who has come into a knowledge of his true identity, of his oneness with the all-pervading Wisdom and Power, thus makes it possible for laws higher than the ordinary mind knows of to be revealed to him. These laws he makes use of; the people see the results and, by virtue of their own limitations, call them miracles and speak of the person who performs these apparently supernatural works as a supernatural being. But they as supernatural beings could themselves perform these supernatural works if they would open themselves to the recognition of the same laws and, consequently, to the realization of the same possibilities and powers. And let us also remember that the supernatural of yesterday becomes—as in the process of evolution we advance from the lower to the higher, from the more material to the more

spiritual—the common and the natural of today, and what seems to be the supernatural of today becomes in the same way the natural of tomorrow, and so on through the ages. Yes, it is the God man who does the things that appear supernatural, the man who by virtue of his realization of the higher powers transcends the majority and so stands out among them. But any power that is possible to one human soul is possible to another. The same laws operate in every life. We can be men and women of power or we can be men and women of impotence. The moment anyone vitally grasps the fact that he can rise he will rise, and he can have absolutely no limitations other than the limitations he sets to himself. Cream always rises to the top. It rises simply because *it is the nature of cream to rise*.

We hear much said of environment. We need to realize that environment should never be allowed to make the man, but that man should always, *and always can*, condition the environment. When we realize this we will find that many times it is not necessary to take ourselves out of any particular environment, because we may yet have a work to do there; but by the very force we carry with us we can so affect and change matters that we will have an entirely new set of conditions in an old environment.

The same is true in regard to hereditary traits and influences. We sometimes hear the question asked, "Can they be overcome?" Only a person who doesn't yet know himself can ask a question such as this. If we entertain and live in the belief that they cannot be overcome, then the chances are that they will always remain. The moment, however, that we come into a realization of our true selves, and so of the tremendous powers and forces within—the powers and forces of the mind and spirit—hereditary traits and influences that

are harmful in nature will begin to lessen, and will disappear with a rapidity directly in proportion to the completeness of this realization.

There is no thing we cannot overcome;  
Say not thy evil instinct is inherited,  
Or that some trait inborn makes thy whole life forlorn,  
And calls down punishment that is not merited.

Back of thy parents and grandparents lies  
The Great Eternal Will! That too is thine  
Inheritance—strong, beautiful, divine,  
Sure lever of success for one who tries.

\* \* \* \* \*

There is no noble height thou canst not climb;  
All triumphs may be thine in time's futurity,  
If, whatso'er thy fault, thou dost not faint or halt;  
But lean upon the staff of God's security.

Earth has no claim the soul cannot contest;  
Know thyself part of the Eternal Source;  
Naught can stand before thy spirit's force:  
The soul's Divine Inheritance is best.

Again there are many who are living far below their possibilities because they are continually handing over their individualities to others. Do you want to be a power in the world? Then be yourself. Don't class yourself, don't allow yourself to be classed among the *second hand*, among the *they-say* people. Be true to the highest within your own soul,



and then allow yourself to be governed by no customs or conventionalities or arbitrary man-made rules that are not founded on *principle*. Those things that are founded on principle will be observed by the right-minded, the right-hearted man or woman, in any case.

Don't surrender your individuality, which is your greatest agent of power, to the customs and conventionalities that have obtained their life from the great mass of those who haven't enough force to preserve their individualities—those who, in other words, have given them over as ingredients to the "mush of concession" which one of our greatest writers has said characterizes our modern society. If you do surrender your individuality in this way, you simply aid in increasing the undesirable conditions; in payment for this you become a slave, and the chances are that in time you will be unable to hold even the respect of those whom you try to please in this way.

If you preserve your individuality then you become a master, and if wise and discreet your influence and power will be an aid in bringing about a higher, a better and a more healthy set of conditions in the world. All people, moreover, will think more of you, will honor you more highly for doing this than if you show your weakness by contributing yourself to the same "mush of concession" that so many of them are contributing themselves to. With all classes of people you will then have an influence. "A great style of hero draws equally all classes, all extremes of society to him, till we say the very dogs believe in him."

To be yourself is the only worthy, and by all means the only satisfactory, thing to be. "May it not be good policy," someone asks, "to be governed sometimes by one's surround-

ings?" What is good policy? To be yourself, first, last and always.

This above all: to thine own self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man.

"When we appeal to the Supreme and our life is governed by a principle, we are not governed either by fear of public opinion or loss of others' approbation, and we may be sure that the Supreme will sustain us. If in any way we try to live to suit others we never shall suit them, and the more we try the more unreasonable and exacting do they become. The government of your life is a matter that lies entirely between God and yourself, and when your life is swayed and influenced from any other source you are on the wrong path." When we find the kingdom within and become centered in the Infinite, then we become a law unto ourselves. When we become a law unto ourselves, then we are able to bring others to a knowledge of laws higher than they are governed or, many times, even enslaved by.

When we have found this center, then that beautiful simplicity, at once the charm and the power of a truly great personality, enters into our lives. Then all striving for effect—that sure indicator of weakness and a lack of genuine power—is absent. This striving for effect that is so common is always an indicator of a lack of something. It brings to mind the man who rides behind a dock-tailed horse. Conscious of the fact that there is not enough in *himself* to attract attention, in common with a number of other weaklings, he adopts the brutal method of having his horse's tail sawed off so that its

unnatural, odd appearance may attract from people the attention that he of himself is unable to secure.

But the one who strives for effect is always fooled more than he succeeds in fooling others. The man and the woman of true wisdom and insight can always see the causes that prompt, the motives that underlie the acts of all with whom he or she comes in contact. "He is great who is what he is from nature and who never reminds us of others."

The men and the women who are truly awake to the real powers within are the men and women who seem to be doing so little, yet who in reality are doing so much. They seem to be doing so little because they are working with higher agencies, and yet are doing so much because of this very fact. They do their work on the higher plane. They keep so completely their connection with the Infinite Power that *It* does the work for them and they are relieved of the responsibility. They are the care-less people. They are care-less because it is the Infinite Power that is working through them, and with this Infinite Power they are simply co-operating.

*The secret of the highest power is simply the uniting of the outer agencies of expression with the Power that works from within.* Are you a painter? Then in the degree that you open yourself to the power of the forces within will you become great instead of mediocre. You can never put into permanent form inspirations higher than those that come through your own soul. In order for the higher inspirations to come through it, you must open your soul, you must open it fully to the Supreme Source of all inspiration. Are you an orator? In the degree that you come into harmony and work in conjunction with the higher powers that will speak through you will you have the real power of molding and of moving men.



If you use merely your physical agents, you will be simply a demagogue. If you open yourself so that the voice of God can speak through and use your physical agents, you will become a great and true orator, great and true in just the degree that you so open yourself.

Are you a singer? Then open yourself and let the God within pour forth in the spirit of song. You will find it a thousand times easier than all your long and studied practice without this, and, other things being equal, there will come to you a power of song so enchanting and so enrapturing that its influence on all who hear will be irresistible.

When my cabin or tent has been pitched during the summer on the edge or in the midst of a forest, I have sometimes lain awake on my cot in the early morning, just as the day was beginning to break. Silence at first. Then an intermittent chirp here and there. And as the unfolding tints of the dawn became faintly perceptible, these grew more and more frequent until by and by the whole forest seemed to burst forth in one grand chorus of song. Wonderful! Wonderful! It seemed as if the very trees, as if every grass blade, as if the bushes, the very sky above and the earth beneath had part in this wonderful symphony. Then listening as it went on and on, I have thought, What a study in the matter of song! If we could but learn from the birds. If we could but open ourselves to the same powers and allow them to pour forth in us, what singers, what movers of men we might have! Nay, what singers and what movers of men we *would* have!

Do you know the circumstances under which Mr. Sankey sang for the first time "The Ninety and Nine"? Says one of our able journals: "At a great meeting recently in Denver, Mr. Ira W. Sankey, before singing 'The Ninety and Nine,'

which, perhaps, of all his compositions is the one that has brought him the most fame, gave an account of its birth. Leaving Glasgow for Edinburg with Mr. Moody, he stopped at a news-stand and bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell on a few little verses in the corner of the page. Turning to Mr. Moody he said, 'I've found my hymn.' But Mr. Moody was busily engaged and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrapbook.

"One day they had an unusually impressive meeting in Edinburg, in which Dr. Bonar had spoken with great effect on 'The Good Shepherd.' At the close of the address Mr. Moody beckoned to his partner to sing. He thought of nothing but the Twenty-third Psalm, but that he had sung so often. His second thought was to sing the verses he had found in the newspaper, but the third thought was, how could it be done when he had no tune. Then a fourth thought came, and that was to sing them *anyway*. He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second the same way. He tried and succeeded; after that it was easy to sing it. When he finished the hymn the meeting was all broken down and the throngs were crying. Mr. Sankey says it was the most intense moment of his life. Mr. Moody said he never heard a song like it. It was sung at every meeting, and was soon going over the world."

When we open ourselves to the highest inspirations they never fail us. When we fail to do this we fail in attaining the highest results, whatever the undertaking.



Are you a writer? Then remember that the one great precept underlying all successful literary work is, *Look into thine own heart and write. Be true. Be fearless. Be loyal to the promptings of your own soul.* Remember that an author can never write more than he himself is. If he would write more, then he must be more. He is simply his own amanuensis. He in a sense writes himself into his book. He can put no more into it than he himself is.

If he is one of a great personality, strong in purpose, deep in feeling, open always to the highest inspirations, a certain indefinable something gets into his pages that makes them breathe forth a vital, living power, a power so great that each reader gets the same inspirations as those that spoke through the author. That that's written between the lines is many times more than that that's written in the lines. It is the spirit of the author that engenders this power. It is this that gives that extra twenty-five or thirty per cent that takes a book out of the class called medium and lifts it into the class called superior—that extra per cent that makes it the one of the hundred that is truly successful, while the ninety-nine never see more than their first edition.

It is this same spiritual power that the author of a great personality puts into his work, that causes it to go so rapidly from reader to reader; for the only way that any book circulates in the ultimate is from mouth to mouth, any book that reaches a large circulation. It is this that many times causes a single reader, in view of its value to himself, to purchase numbers of copies for others. "A good poem," says Emerson, "goes about the world offering itself to reasonable men, who read it with joy and carry it to their reasonable neighbors. Thus it draws to it the *wise and generous souls*, confirming their secret thoughts, and through their sympathy *really publishing itself.*"



This is the type of author who writes not with the thought of having what he writes become literature, but who writes with the sole thought of reaching the hearts of people, giving them something of vital value, something that will broaden, sweeten, enrich and beautify their lives, that will lead them to the finding of the higher life and with it the higher powers and the higher joys. It most always happens, however, that if he succeeds in thus reaching the people, the becoming literature part somehow takes care of itself—and far better than if he aimed for it directly.

The man, on the other hand, who fears to depart from beaten paths, who allows himself to be bound by arbitrary rules, limits his own creative powers in just the degree that he allows himself so to be bound. "My book," says one of the greatest modern authors, "shall smell of the pines and resound with the hum of insects. The swallow over my window shall interweave that thread or straw he carries in his bill into my web also." Far better, gentle sage, to have it smell of the pines and resound with the hum of insects than to have it sound of the rules that a smaller type of man gets by studying the works of a few great, fearless writers like you and formulating from what he thus gains a handbook of rhetoric. "Of no use are the men who study to do exactly as was done before, who can never understand that *today is a new day*."

When Shakespeare is charged with debts to his authors, Landor replies: "Yet he was more original than his originals. He breathed upon dead bodies and brought them into life." This is the type of man who doesn't move the world's way but who moves the world his way.

I had rather be an amanuensis of the Infinite God, as it is my privilege literally to be, than a slave to the formulated rules of any rhetorician or to the opinions of any critic. Oh,

the people, the people over and over! Let me give something to them that will lighten the everyday struggles of our common life, something that will add a little sweetness here, a little hope there, something that will make more thoughtful, kind and gentle this thoughtless, animal-natured man; something that will awaken into activity the dormant powers of this timid, shrinking little woman, powers that when awakened will be irresistible in their influence and that will surprise even herself. Let me give something that will lead each one to the knowledge of the divinity of every human soul, something that will lead each one to the conscious realization of *his own divinity*, with all its attendant riches and glories and powers—let me succeed in doing this, and I can then well afford to be careless as to whether the critics praise or whether they blame. If it is blame, then under these circumstances it is as the cracking of a few dead sticks on the ground below, compared to the matchless music that the soft spring gale is breathing through the great pine forest.

Are you a minister or a religious teacher of any kind? Then in the degree that you free yourself from the man-made theological dogmas that have held and that are holding and limiting so many, and in the degree that you open yourself to the Divine Breath, will you be one who will speak with authority. In the degree that you do this you will study the prophets less and be in the way of becoming a prophet yourself. The way is open for you exactly the same as it has ever been open for anyone.

If when born into the world you came into a family of the English-speaking race, then in all probability you are a Christian. To be a Christian is to be a follower of the *teachings* of Jesus Christ; to live in harmony with the same laws He lived in harmony with: in brief, *to live His life*. The great central



fact of His teaching was this conscious union of man with the Father. It was the complete realization of this oneness with the Father on His part that made Jesus the Christ. It was through this that He attained to the power He attained to, that He spake as never man spake before.

He never claimed for Himself anything that He did not claim equally for all mankind. "The mighty works performed by Jesus were not exceptional, they were the natural and necessary concomitants of his state; he declared them to be in accordance with unvarying order; he spoke of them as no unique performances, but as the outcome of a state to which all might attain if they chose. As a teacher and demonstrator of truth, according to his own confession, he did nothing for the purpose of proving his solitary divinity. . . . The life and triumph of Jesus formed an epoch in the history of the race. His coming and victory marked a new era in human affairs; he introduced a new because a more complete ideal to the earth, and when his three most intimate companions saw in some measure what the new life really signified, they fell to the earth, speechless with awe and admiration."

By coming into this complete realization of His oneness with the Father, by mastering, absolutely mastering every circumstance that crossed His path through life, even to the death of the body, and by pointing out to us the great laws which are the same for us as they were to Him, He has given us an ideal of life, an ideal for us to attain to *here and now*, that we could not have without Him. *One has conquered first; all may conquer afterward.* By completely realizing it first for Himself, and then by pointing out to others this great law of the at-one-ment with the Father, He has become probably the world's greatest savior.



Don't mistake His mere person for His life and His teachings, an error that has been made in connection with most all great teachers by their disciples over and over again. And if you have been among the number who have been preaching a dead Christ, then for humanity's sake, for Christ's sake, for God's sake, and I speak most reverently, don't steal the people's time any longer, don't waste your own time more, in giving them stones in place of bread, dead form for the spirit of living truth. In His own words, "Let the dead bury their dead." Come out from among them. Teach, as did Jesus, *the living Christ*. Teach, as did Jesus, *the Christ within*. Find this in all its transcendent beauty and power—find it as Jesus found it, then you also will be one who will speak with authority. Then you will be able to lead large numbers of others to its finding. This is the pearl of great price.

It is the type of preacher whose soul has never as yet even perceived the *vital spirit* of the teachings of Jesus, and who as a consequence instead of giving this to the people, is giving them old forms and dogmas and speculations, who is emptying our churches. This is the type whose chief efforts seem to be in getting men ready to die. The Germans have a saying, Never go to the second thing first. We need men who will teach us first how to live. Living quite invariably precedes dying. This also is true, that when we once know how to live, and live in accordance with what we know, then the dying, as we term it, will in a wonderfully beautiful manner take care of itself. It is in fact the only way in which it can be taken care of.

It is on account of this emptying of our churches, for the reason that the people are tiring of mere husks, that many

short-sighted people are frequently heard to say that religion is dying out. Religion dying out? How can anything die before it is really born? And so far as the people are concerned, religion is just being born, or rather they are just awaking to a vital, everyday religion. We are just beginning to get beyond the mere letter into its real vital spirit. Religion dying out? Impossible even to conceive of. Religion is as much a part of the human soul as the human soul is a part of God. And as long as God and the human soul exist, religion will never die.

Much of the dogma, the form, the ceremony, the mere letter that has stood as religion—and honestly, many times, let us be fair enough to say—this, thank God, is rapidly dying out, and never so rapidly as it is today. By two methods it is dying. There is, first, a large class of people tired of or even nauseated with it all, who conscientiously prefer to have nothing rather than this. They are simply abandoning it, the same as a tree abandons its leaves when the early winter comes. There is, second, a large class in whom the Divine Breath is stirring, who are finding the Christ within in all its matchless beauty and redeeming power. And this new life is pushing off the old, the same as in the spring the newly awakened life in the tree pushes off the old, lifeless leaves that have clung on during the winter, to make place for the new ones. And the way this old dead-leaf religion is being pushed off on every hand is indeed most interesting and inspiring to witness.

Let the places of those who have been emptying our churches by reason of their attempts to give stones for bread, husks and chaff for the life-giving grain—let their places be taken even a few times by those who are open and alive to the

higher inspirations, and then let us again question those who feel that religion is dying out. "It is the live coal that kindles others, not the dead." Let their places be taken by those who have caught the inspiration of the Divine Breath, who as a consequence have a message of mighty value and import for the people, who by virtue of this same fact are able to present it with a beauty and a power so enrapturing that it takes captive the soul. Then we will find that the churches that today are dotted here and there with a few dozen people will be filled to overflowing, and there will not be even room enough for all who would enter. "Let the shell perish that the pearl may appear." We need no new revelations as yet. We need simply to find the vital spirit of those we already have. Then in due time, when we are ready for them, new ones will come, but not before.

"What the human soul, all the world over, needs," says John Pulsford, "is not to be harangued, however eloquently, about the old, accepted religion, but to be permeated, charmed, and taken captive by *a warmer and more potent Breath of God than they ever felt before*. And I should not be true to my personal experience if I did not bear testimony that this Divine Breath is as exquisitely adapted to the requirements of the soul's nature as a June morning to the plant. Nor does the morning breath leave the trees freer to delight themselves and develop themselves under its influence than the Breath of God allows each human mind to unfold according to its genius. Nothing stirs the central wheel of the soul like the Breath of God. The whole man is quickened, his senses are new senses, his emotions new emotions; his reason, his affections, his imagination, are all new-born. The change is greater than he knows; he marvels at the



powers in himself which the Breath is opening and calling forth. He finds his nature to be an unutterable thing; he is sure, therefore, that the future must have inconceivable surprises in store. And herein lies the evidence, which I commend to my readers, of the existence of God and of the Eternal human Hope. Let God's Breath kindle new spring-time in the soul, start into life its deeply buried germs, lead in heaven's summer; you will then have as clear evidence of God from within as you have of the universe from without. Indeed, your internal experience of life, and illimitable Hope in God will be nearer to you, and more prevailing, than all your external and superficial experience of nature and the world."

There is but one source of power in the universe. Whatever then you are—painter, orator, musician, writer, religious teacher or whatever it may be—know that to catch and take captive the secret of power is so to work in conjunction with the Infinite Power, in order that it may continually work and manifest through you. If you fail in doing this, you fail in everything. If you fail in doing this, your work, whatever it may be, will be third or fourth rate, possibly at times second rate, but it positively never can be first rate. It will be absolutely impossible for you ever to become a master.

Whatever estimate you put on yourself will determine the effectiveness of your work along any line. As long as you live merely in the physical and the intellectual, you set limitations on yourself that will hold you as long as you so live. When, however, you come into the realization of your oneness with the Infinite Life and Power, and open yourself that it may work through you, you will find that you have entered on an entirely new phase of life and that an ever-

increasing power will be yours. Then it will be true that your strength will be as the strength of ten because your heart is pure.

O God! I am one forever  
With Thee by the glory of birth;  
The celestial powers proclaim it  
To the utmost bounds of the earth.

I think of this birthright immortal,  
And my being expands like a rose,  
As an odorous cloud of incense  
Around and above me flows.

A glorious song of rejoicing  
In an innermost spirit I hear,  
And it sounds like heavenly voices,  
In a chorus divine and clear.

And I feel a power uprising,  
Like the power of an embryo god;  
With a glorious wall it surrounds me  
And lifts me up from the sod.

## Plenty of all things— the law of prosperity

**T**his is the Spirit of Infinite Plenty, the Power that has brought, that is continually bringing, all things into expression in material form. He who lives in the realization of his oneness with this Infinite Power becomes a magnet to attract to himself a continual supply of whatsoever things he desires.

If one hold himself in the thought of poverty, he will be poor, and the chances are that he will remain in poverty. If he hold himself, whatever present conditions may be, continually in the thought of prosperity, he sets into operation forces that will sooner or later bring him into prosperous conditions. The law of attraction works unceasingly throughout the universe, and the one great and never-changing fact in connection with it is, as we have found, that like attracts like. If we are one with this Infinite Power, this source of all things, then in the degree that we live in the realization of this oneness, in that degree do we actualize in ourselves a power that will bring to us an abundance of all things that it is desirable for us to have. In this way we come into posses-



sion of a power whereby we can actualize at all times those conditions that we desire.

As all truth exists *now*, and awaits simply our perception of it, so all things necessary for present needs exist *now*, and await simply the power in us to appropriate them. God holds all things in His hands. His constant word is, My child, acknowledge Me in all your ways, and in the degree that you do this, in the degree that you live this, then what is Mine is yours. Jehovah-jireh—the Lord will provide. “He giveth to all men liberally and upbraideth not.” He giveth liberally to all men who put themselves in the right attitude to receive from Him. He forces no good things upon anyone.

The old and somewhat prevalent idea of godliness and poverty has absolutely no basis for its existence, and the sooner we get away from it the better. It had its birth in the same way that the idea of asceticism came into existence, when the idea prevailed that there was necessarily a warfare between the flesh and the spirit. It had its origin, therefore, in the minds of those who had a distorted, a one-sided view of life. True godliness is in a sense the same as true wisdom. The one who is truly wise, and who uses the forces and powers with which he is endowed, to him the great universe always opens her treasure house. The supply is always equal to the demand, equal to the demand when the demand is rightly, wisely made. When a person comes into the realization of these higher laws, then the fear of want ceases to tyrannize over him.

Are you out of a job? Let the fear that you will not get another take hold of and *dominate* you, and the chances are that it may be a long time before you will get another, or the one that you do get may be a very poor one indeed. Whatever the circumstances, you must realize that you have

within you forces and powers that you can set into operation that will triumph over any and all apparent or temporary losses. Set these forces into operation and you will be placing a magnet that will draw to you a position that may be far better than the one you have lost, and the time may soon come when you will be even thankful that you lost the old one.

Recognize, working in and through you, the same Infinite Power that creates and governs all things in the universe, the same Infinite Power that governs the endless systems of worlds in space. Send out your thought—thought is a force, and it has occult power of unknown proportions when rightly used and wisely directed—send out your thought that the right situation or the right work will come to you at the right time, in the right way, and that you will recognize it when it comes. Hold to this thought, never allow it to weaken, hold to it, and continually water it with firm expectation. You in this way put your advertisement into a psychical, a spiritual newspaper, a paper that has not a limited circulation, but one that will make its way not only to the utmost bounds of the earth, but of the very universe itself. It is an advertisement, moreover, which, if rightly placed on your part, will be far more effective than any advertisement you could possibly put into any printed sheet, no matter what claims are made in regard to its being “the great advertising medium.” In the degree that you come into this realization and live in harmony with the higher laws and forces, in that degree will you be able to do this effectively.

If you wish to look through the want-ad columns of the newspapers, then do it not in the ordinary way. Put the higher forces into operation and thus place it on a higher basis. As you take up the paper, take this attitude of mind:

If there is here an advertisement that it will be well for me to reply to, the moment I come to it I will recognize it. Affirm this, believe it, expect it. If you do this in full faith, you will somehow feel the intuition the moment you come to the right one, and this intuition will be nothing more nor less than your own soul speaking to you. When it speaks, act at once.

If you get the job and it does not prove to be exactly what you want, if you feel that you are capable of filling a better one, then the moment you enter on it take the attitude of mind that this situation is the steppingstone to one that will be still better. Hold this thought steadily, affirm it, believe it, expect it and all the time be faithful, *absolutely faithful*, to the situation in which you are at present placed. If you are *not* faithful to it then the chances are that it will not be the steppingstone to something better but to something poorer. If you are faithful to it, the time may soon come when you will be glad and thankful, when you will rejoice that you lost your old position.

This is the law of prosperity: When apparent adversity comes, be not cast down by it, but make the best of it, and always look forward for better things, for conditions more prosperous. To hold yourself in this attitude of mind is to set into operation subtle, silent and irresistible forces that sooner or later will actualize in material form that which is today merely an idea. But ideas have occult power, and ideas, when rightly planted and rightly tended, are the seeds that actualize material conditions.

Never give a moment to complaint, but utilize the time that would otherwise be spent in this way in looking forward and actualizing the conditions you desire. Suggest prosperity to yourself. See yourself in a prosperous condition. Affirm



that you will before long be in a prosperous condition. Affirm it calmly and quietly but strongly and confidently. Believe it, believe it absolutely. Expect it—keep it continually watered with expectation. You thus make yourself a magnet to attract the things that you desire. Don't be afraid to suggest, to affirm these things, for by so doing you put forth an ideal which will begin to clothe itself in material form. In this way you are utilizing agents among the most subtle and powerful in the universe. If you are particularly desirous for anything that you feel it is good and right for you to have, something that will broaden your life or that will increase your usefulness to others, simply hold the thought that at the right time, in the right way and through the right instrumentality there will come to you or there will open up for you the way whereby you can attain what you desire.

I know of a young lady who a short time ago wanted some money very badly. She wanted it for a good purpose; she saw no reason why she shouldn't have it. She is one who has come into an understanding of the power of the interior forces. She took and held herself in the attitude of mind we have just pointed out. In the morning she entered into the silence for a few moments. In this way she brought herself into a more complete harmony with the higher powers. Before the day closed a gentleman called, a member of a family with which she was acquainted. He asked her if she would do for the family some work that they wanted done. She was a little surprised that they should ask her to do this particular kind of work, but she said to herself, "Here is a call. I will respond and see what it will lead to." She undertook the work. *She did it well.* When she had completed it there was put into her hands an amount of money far beyond what she had expected. She felt that it was an amount too large for

the work she had done. She protested. They replied, "No; you have done us a service that transcends in value the amount we offer to pay you." The sum thus received was more than sufficient for the work she wished to accomplish.

This is but one of many instances in connection with the wise and effective use of the higher powers. It also carries a lesson: Don't fold your hands and expect to see things drop into your lap, but set into operation the higher forces and then take hold of the first thing that offers itself. Do what your hands find to do, *and do it well*. If this work is not thoroughly satisfactory to you, then affirm, believe and expect that it is the agency that will lead you to something better. "The basis for attracting the best of all the world can give to you is to first surround, own, and live in these things in mind, or what is falsely called imagination. All so-called imaginings are realities and forces of unseen element. Live in mind in a palace and gradually palatial surroundings will gravitate to you. But so living is *not* pining, or longing, or complainingly wishing. It is when you are 'down in the world,' calmly and persistently seeing yourself as up. It is when you are now compelled to eat from a tin plate, regarding that tin plate as only the certain step to one of silver. It is *not* envying and growling at other people who have silver plate. That growling is just so much capital stock taken from the bank account of mental force."

A friend who knows the power of the interior forces, and whose life is guided in every detail by them, has given a suggestion in this form: When you are in the arms of the bear, even though he is hugging you, look him in the face and laugh, but all the time keep your eye on the bull. If you allow all of your attention to be given to the work of the bear, the bull may get entirely out of your sight. In other words,

if you yield to adversity, the chances are that it will master you; but if you recognize in yourself the power of mastery over conditions, then adversity will yield to you and will be changed into prosperity. If when it comes you calmly and quietly recognize it, and use the time that might otherwise be spent in regrets and fears and forebodings, in setting into operation the powerful forces within you, it will soon take its leave.

Faith, absolute dogmatic faith, is the only law of true success. When we recognize the fact that a man carries his success or his failure with him, and that it does not depend on outside conditions, we will come into the possession of powers that will quickly change outside conditions into agencies that make for success. When we come into this higher realization and bring our lives into complete harmony with the higher laws, we will then be able so to focus and direct the awakened interior forces, that they will go out and return laden with that for which they are sent. We will then be great enough to attract success, and it will not always be apparently just a little ways ahead. We can then establish in ourselves a center so strong that instead of running hither and thither for this or that, we can stay at home and draw to us the conditions we desire. If we firmly establish and hold to this center, things will seem continually to come our way.

The majority of people of the modern world are looking for things that are practical and that can be utilized in everyday life. The more carefully we examine the laws underlying the great truths we are considering, the more we will find that they are not only eminently practical, but in a sense, and in the deepest and truest sense, they are the only practical things there are.

There are people who continually pride themselves on



being exceedingly "practical"; but many times those who of themselves think nothing about this are the most practical people the world knows. And, on the other hand, those who take great pride in speaking of their own practicality are many times the least practical. Or again, in some ways they may be practical, but so far as life in its totality is concerned, they are absurdly impractical.

What profit, for example, can there be for the man who, materially speaking, though he has gained the whole world, has never yet become acquainted with his own soul? There are multitudes of men all about us who are entirely missing the real life, men who have not learned even the *abc's* of true living. Slaves they are, abject slaves to their temporary material accumulations. Men who think they possess their wealth are on the contrary completely possessed by it. They are men whose lives are comparatively barren in service to those about them and to the world at large; they are men who when they can no longer hold the body—the agency by means of which they are related to the material world—will go out poor indeed, pitiably poor. Unable to take even the smallest particle of their accumulations with them, they will enter on the other form of life naked and destitute.

The kindly deeds, the developed traits of character, the realized powers of the soul—the real riches of the inner life and unfoldment, all those things that become our real and eternal possessions—have been given no place in their lives, and so of the real things of life they are destitute. Nay, many times worse than destitute. We must not suppose that habits once formed are any more easily broken off in the other form of life than they are in this. If one voluntarily grows a certain mania here, we must not suppose that the mere dropping of the body makes all conditions perfect. All is law, all is cause

and effect. As we sow, so shall we also reap, not only in this life but in all lives.

He who is enslaved with the sole desire for material possessions here will continue to be enslaved even after he can no longer retain his body. Then, moreover, he will have not even the means of gratifying his desires. Dominated by this habit, he will be unable to set his affections, for a time at least, on other things, and the desire, without the means of gratifying it, will be doubly torturing to him. Perchance this torture may be increased by his seeing the accumulations he thought were his now being scattered and wasted by spendthrifts. He wills his property, as we say, to others, but he can have no word as to its use.

How foolish, then, for us to think that any material possessions *are ours*. How absurd, for example, for anyone to fence off a number of acres of God's earth and say they are *his*. Nothing is ours that we cannot retain. The things that come into our hands come not for the purpose of being possessed, as we say, much less for the purpose of being hoarded. They come into our hands to be used, to be wisely used. We are stewards merely, and as stewards we shall be held accountable for the way we use whatever is entrusted to us. That great law of compensation that runs through all life is wonderfully exact in its workings, although we may not always fully comprehend it, or even recognize it when it operates in connection with us.

The man who has come into the realization of the higher life no longer has a desire for the accumulation of enormous wealth, any more than he has a desire for any other *excess*. In the degree that he comes into the recognition of the fact that he is wealthy within, external wealth becomes less important in his estimation. When he comes into the realiza-

tion of the fact that there is a source within from which he can put forth a power to call to him and actualize in his hands at any time a sufficient supply for all his needs, he no longer burdens himself with vast material accumulations that require his constant care and attention, and thus take his time and his thought from the real things of life. In other words, he first finds the *kingdom*, and he realizes that when he has found this, all other things follow in full measure.

It is as hard for a rich man to enter into the kingdom of heaven, said the Master—He who having nothing had everything—as it is for a camel to pass through the eye of a needle. In other words, if a man give all his time to the accumulation, the hoarding of outward material possessions far beyond what he can possibly ever use, what time has he for the finding of that wonderful kingdom, which when found, brings all else with it? Which is better, to have millions of dollars, and to have the burden of taking care of it all—for the one always involves the other—or to come into the knowledge of such laws and forces that every need will be supplied in good time, to know that no good thing shall be withheld, to know that we have it in our power to make the supply always equal to the demand?

Anyone who enters into the realm of this higher knowledge, never cares to bring on himself the species of insanity that has such a firm hold on many in the world today. He avoids it as he would avoid any loathsome disease of the body. When we come into the realization of the higher powers, we will then be able to give more attention to the real life, instead of giving so much to the piling up of vast possessions that hamper rather than help it. It is the medium ground that brings the true solution here, the same as it is in all phases of life.

Wealth beyond a certain amount cannot be used, and



when it cannot be used it then becomes a hindrance rather than an aid, a curse rather than a blessing. All about us are persons with lives now stunted and dwarfed who could make them rich and beautiful, filled with a perennial joy, if they would begin wisely to use that which they have spent the greater portion of their lives in accumulating.

The man who accumulates during his entire life, and who leaves all when he goes out for "benevolent purposes," comes far short of the ideal life. It is but a poor excuse of a life. It is not especially commendable in me to give a pair of old, worn-out shoes that I shall never use again to another who is in need of shoes. But it is commendable, if indeed doing anything we ought to do can be spoken of as being commendable, it is commendable for me to give a good pair of strong shoes to the man who in the midst of a severe winter is practically shoeless, the man who is exerting every effort to earn an honest living and thereby take care of his family's needs. And if in giving the shoes I also give myself, he then has a double gift and I a double blessing.

There is no wiser use that those who have great accumulations can make of them than wisely to put them into life, into character, *day by day while they live*. In this way their lives will be continually enriched and increased. The time will come when it will be regarded as a disgrace for a man to die and leave vast accumulations behind him.

Many a person is living in a palace today who in the real life is poorer than many a one who has not even a roof to cover him. A man may own and live in a palace, but the palace for him may be a poorhouse still.

Moth and rust are nature's wise provisions—God's methods—for disintegrating and scattering, in this way getting ready for use in new forms, that which is hoarded and consequently serving no use. There is also a great law continu-

ally operating whose effects are to dwarf and deaden the powers of true enjoyment, as well as all the higher faculties of the one who hoards.

Multitudes of people are continually keeping away from them higher and better things because they are forever clinging to the old. If they would use and pass on the old, room would be made for new things to come. Hoarding always brings loss in one form or another. Using, wisely using, brings an ever-renewing gain.

If the tree should as ignorantly and as greedily hold onto this year's leaves when they have served their purpose, where would be the full and beautiful new life that will be put forth in the spring? Gradual decay and finally death would be the result. If the tree is already dead, then it may perhaps be well enough for it to cling to the old, for no new leaves will come. But as long as the life in the tree is active, it is *necessary* that it rid itself of the old ones, that room may be made for the new.

Opulence is the law of the universe, an abundant supply for every need if nothing is put in the way of its coming. The natural and the normal life for us is this: To have such a fullness of life and power by living so continually in the realization of our oneness with the Infinite Life and Power that we find ourselves in the constant possession of an abundant supply of all things needed.

Then not by hoarding but by wisely using and ridding ourselves of things as they come, an ever-renewing supply will be ours, a supply far better adapted to present needs than the old could possibly be. In this way we not only come into possession of the richest treasures of the Infinite Good ourselves, but we also become open channels through which they can flow to others.

## How men have become prophets, sages and saviors

I have tried thus far to deal fairly with you in presenting these vital truths, and have spoken of everything on the basis of our own reason and insight. It has been my aim to base nothing on the teachings of others, though they may be the teachings of those inspired. Let us now look for a moment at these same great truths in the light of the thoughts and the teachings put forth by some of the world's great thinkers and inspired teachers.

The sum and substance of the thought presented in these pages is, you will remember, that the great central fact in human life is the coming into a conscious, vital realization of our oneness with the Infinite Life, and the opening of ourselves fully to this divine inflow. I and the Father are one, said the Master. In this we see how He recognized His oneness with the Father's life. Again He said, The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. In this we see how clearly He recognized the fact that He of Himself could do nothing, but only as He worked in conjunction with the Father. Again, My Father works and I work. In other words,



my Father sends the power, I open myself to it, and work in conjunction with it.

Again He said, Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. And He left us not in the dark as to exactly what He meant by this, for again He said, Say not Lo here nor lo there, know ye not that the kingdom of heaven is within you? According to His teaching, the kingdom of God and the kingdom of heaven were one and the same. If, then, His teaching is that the kingdom of heaven is within us, do we not clearly see that, putting it in other words, His injunction is nothing more nor less than, Come ye into a conscious realization of your oneness with the Father's life. As you realize this oneness you find the kingdom, and when you find this, all things else shall follow.

The story of the prodigal son is another beautiful illustration of this same great teaching of the Master. After the prodigal had spent everything, after he had wandered in all the realms of the physical senses in the pursuit of happiness and pleasure, and found that this did not satisfy but only brought him to the level of the animal creation, he then came to his senses and said, I will arise and go to my Father. In other words, after all these wanderings, his own soul at length spoke to him and said, You are not a mere animal. You are your Father's child. Arise and go to your Father, who holds all things in His hands. Again, the Master said, Call no man your Father upon the earth: for one is your Father, which is in heaven. Here he recognized the fact that the real life is direct from the life of God. Our fathers and our mothers are the agents that give us the bodies, the houses in which we live, but the real life comes from the Infinite Source of Life, God, who is our Father.

One day word was brought to the Master that His mother

and His brethren were without, wishing to speak with Him. Who is My mother and who are My brethren? said He. Whosoever shall do the will of My Father which is in heaven, the same is My brother, and My sister and mother.

Many people are greatly enslaved by what we term ties of relationship. It is well, however, for us to remember that our true relatives are not necessarily those who are connected with us by ties of blood. Our truest relatives are those who are nearest akin to us in mind, in soul, in spirit. Our nearest relatives may be those living on the opposite side of the globe—people whom we may never have seen as yet, but to whom we will yet be drawn, either in this form of life or in another, through that ever-working and never failing law of attraction.

When the Master gave the injunction, Call no man your father upon the earth: for one is your Father, which is in heaven, He here gave us the basis for that grand conception of the fatherhood of God. And if God is equally the Father of all, then we have here the basis for the brotherhood of man. But there is, in a sense, a conception still higher than this, namely, the oneness of man and God, and hence the oneness of the whole human race. When we realize this fact, then we clearly see how in the degree that we come into the realization of our oneness with the Infinite Life, and so, every step that we make Godward, we aid in lifting all mankind up to this realization, and enable them, in turn, to make a step Godward.

The Master again pointed out our true relations with the Infinite when He said, Except ye become as little children ye shall not enter into the kingdom of heaven. When He said, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, He gave utterance to a truth of far greater import than we have as yet com-



menced fully to grasp. Here He taught that even the physical life can not be maintained by material food alone, but that one's connection with this Infinite Source determines to a very great extent the condition of even the bodily structure and activities. Blessed are the pure in heart for they shall see God. In other words, blessed are they who in all the universe recognize only God, for by such God shall be seen.

Said the great Hindu sage, Manu: He who in his own soul perceives the Supreme Soul in all beings and acquires equanimity toward them all attains the highest bliss. It was Athanasius who said: Even we may become Gods walking about in the flesh. The same great truth we are considering is the one that runs through the life and the teachings of Gautama, he who became the Buddha. People are in bondage, said he, because they have not yet removed the idea of I. To do away with all sense of separateness, and to recognize the oneness of the self with the Infinite, is the spirit that breathes through all his teachings. Running through the lives of all the medieval mystics was this same great truth—union with God.

Then, coming nearer to our own time, we find the highly illumined seer, Emanuel Swedenborg, pointing out the great laws in connection with what he termed the divine influx and how we may open ourselves more fully to its operations. The great central fact in the religion and worship of the Friends is the inner light—God in the soul of man speaking directly in just the degree that the soul is opened to Him. The inspired one, the seer who when with us lived at Concord, recognized the same great truth when he said, We are all inlets to the great sea of life. And it was by opening himself so fully to its inflow that he became one inspired.

All through the world's history we find that the men and the women who have entered into the realm of true wisdom



and power, and hence into the realm of true peace and joy, have lived in harmony with this Higher Power. David was strong and powerful and his soul burst forth in praise and adoration in just the degree that he listened to the voice of God and lived in accordance with his higher promptings. Whenever he failed to do this we hear his soul crying out in anguish and lamentation. The same is true of every nation or people. When the Israelites acknowledged God and followed according to His leadings they were prosperous, contented and powerful, and nothing could prevail against them. When they depended on their own strength alone and failed to recognize God as the source of their strength, we find them overcome, in bondage or despair.

A great immutable law underlies the truth, Blessed are they that hear the word of God and do it. Then follows all. We are wise in the degree that we live according to the higher light.

All the prophets, seers, sages and saviors in the world's history became what they became, and consequently had the powers they had, through an entirely natural process. They all recognized and came into the conscious realization of their oneness with the Infinite Life. God is no respecter of persons. He doesn't create prophets, seers, sages and saviors as such. He creates men. But here and there someone recognizes his true identity, recognizes the oneness of his life with the Source whence it came. He lives in the realization of this oneness, and in turn becomes a prophet, seer, sage or savior. Neither is God a respecter of races or of nations. He has no chosen people; but here and there a race or nation becomes a respecter of God and hence lives the life of a chosen people.

There has been no age or place of miracles in distinction from any other age or place. What we term miracles have

abounded in all places and at all times where conditions have been made for them. They are being performed today just as much as they ever have been when the laws governing them are respected. Mighty men, we are told they were, mighty men who walked with God; and in the words "who walked with God" lies the secret of the words "mighty men." Cause, effect.

The Lord never prospers any man, but the man prospers because he acknowledges the Lord and lives in accordance with the higher laws. Solomon was given the opportunity of choosing whatever he desired; his better judgment prevailed and he chose wisdom. But when he chose wisdom he found that it included all else beside. We are told that God hardened Pharaoh's heart. I don't believe it. God never hardens anyone's heart. Pharaoh hardened his own heart and God was blamed for it. But when Pharaoh hardened his heart and disobeyed the voice of God, the plagues came. Again, cause, effect. Had he, on the contrary, listened—in other words, had he opened himself to and obeyed the voice of God—the plagues would not have come.

We can be our own best friends or we can be our own worst enemies. In the degree that we become friends to the highest and best within us, we become friends to all; and in the degree that we become enemies to the highest and best within us, we become enemies to all. In the degree that we open ourselves to the higher powers and let them manifest through us, then by the very inspirations we carry with us do we become in a sense the saviors of our fellow men, and in this way we all are, or may become, the saviors one of another. In this way you may become, indeed, one of the world's redeemers.

## The basic principle of all religions—the universal religion

**T**he great truth we are considering is the fundamental principle running through all religions. We find it in each one. In regard to it all agree. It is, moreover, a great truth in regard to which all people can agree, whether they belong to the same or to different religions. People always quarrel about the trifles, about their personal views of minor insignificant points. They always come together in the presence of great fundamental truths, the threads of which run through all. The quarrels are in connection with the lower self, the agreements are in connection with the higher self.

A place may have its factions that quarrel and fight among themselves, but let a great calamity come on the land, flood, famine, pestilence, and these little personal differences are entirely forgotten, and all work shoulder to shoulder in the one great cause. The changing, the evolving self gives rise to quarrels; the permanent, the soul self unites all in the highest efforts of love and service.

Patriotism is a beautiful thing; it is well for me to love my country, but why should I love my own country more than I love all others? If I love my own and hate others, I then show



my limitations, and my patriotism will not stand the test even for my own. If I love my own country and in the same way love all other countries, then I show the largeness of my nature; a patriotism of this kind is noble and always to be relied on.

The view of God in regard to which we are agreed, that He is the Infinite Spirit of Life and Power that is back of all, that is working in and through all, that is the life of all, is a matter in regard to which all men, all religions can agree. With this view there can be no infidels or atheists. There are atheists and infidels in connection with many views that are held concerning God, and thank God there are. Even devout and earnest people among us attribute things to God that no respectable men or women would permit to be attributed to themselves. This view is satisfying to those who cannot see how God can be angry with his children, jealous, vindictive. A display of these qualities always lessens our respect for men and women, and still we attribute them to God.

The earnest, sincere heretic is one of the greatest friends true religion can have. Heretics are among God's greatest servants. They are among the true servants of mankind. Christ was one of the greatest heretics the world has ever known. He allowed himself to be bound by no established or orthodox teachings or beliefs. Christ is pre-eminently a type of the universal. John the Baptist is a type of the personal. John dressed in a particular way, ate a particular kind of food, belonged to a particular order, lived and taught in a particular locality, and he himself recognized the fact that he must decrease while Christ must increase. Christ, on the other hand, gave himself absolutely no limitations. He al-

lowed himself to be bound by nothing. He was absolutely universal and as a consequence taught not for his own particular day but for all time.

This mighty truth which we have agreed on as the great central fact of human life is the golden thread that runs through all religions. When we make it the paramount fact in our lives we will find that minor differences, narrow prejudices and all these laughable absurdities will so fall away by virtue of their insignificance that a Jew can worship equally as well in a Catholic cathedral, a Catholic in a Jewish synagogue, a Buddhist in a Christian church, a Christian in a Buddhist temple. Or all can worship equally well about their own hearthstones or out on the hillside or while pursuing the avocations of everyday life. For true worship only God and the human soul are necessary. It does not depend on times or seasons or occasions. Anywhere and at any time God and man in the bush may meet.

This is the great fundamental principle of the universal religion upon which all can agree. This is the great fact that is permanent. There are many things in regard to which all cannot agree. These are the things that are personal, non-essential, and so as time passes they gradually fall away. One who doesn't grasp this great truth, a Christian, for example, asks, "But was not Christ inspired?" Yes, but he was not the only one inspired. Another who is a Buddhist asks, "Was not Buddha inspired?" Yes, but he was not the only one inspired. A Christian asks, "But is not our Christian Bible inspired?" Yes, but there are other inspired scriptures. A Brahmin or a Buddhist asks, "Are not the Vedas inspired?" Yes, but there are other inspired sacred books. Your error is not in believing that your particular scriptures are inspired,

but your error is—and you show your absurdly laughable limitations by it—your inability to see that other scriptures are also inspired.

The sacred books, the inspired writings, all come from the same source—God, God speaking through the souls of those who open themselves that He may thus speak. Some may be more inspired than others. It depends entirely on the relative degree that this one or that one opens himself to the Divine voice. Says one of the inspired writers in the Hebrew scriptures, Wisdom is the breath of the power of God, and *in all ages* entering into holy souls she maketh them friends of God and prophets.

Let us not be among the number so dwarfed, so limited, so bigoted as to think that the Infinite God has revealed Himself to one little handful of His children, in one little quarter of the globe and at one particular period of time. This isn't the pattern by which God works. Of a truth I perceive that God is no respecter of persons, but in every nation he that revereth God and worketh righteousness is accepted of Him, says the Christian Bible.

When we fully realize this truth we will then see that it makes but little difference what particular form of religion one holds to, but it does make a tremendous difference how true he is to the *vital* principles of this one. In the degree that we love self less and love truth more, in that degree will we care less about converting people to our particular way of thinking, but all the more will we care to aid them in coming into the full realization of truth through the channels best adapted to them. The doctrine of our master, says the Chinese, consisted solely in integrity of heart. We will find as we search that this is the doctrine of everyone who is at all worthy of the name of master.



The great fundamental principles of all religions are the same. They differ only in their minor details according to the various degrees of unfoldment of different people. I am sometimes asked, "To what religion do you belong?" What religion? Why, bless you, there is only one religion—the religion of the living God. There are, of course, the various creeds of the same religion arising from the various interpretations of different people, but they are all of minor importance. The more unfolded the soul the less important do these minor differences become. There are also, of course, the various so-called religions. There is in reality, however, but one religion.

The moment we lose sight of this great fact we depart from the real, vital spirit of true religion and allow ourselves to be limited and bound by form. In the degree that we do this we build fences around ourselves which keep others away from us and which also prevent our coming into the realization of universal truth; there is nothing worthy of the name of truth that is not universal.

There is only one religion. "Whatever road I take joins the highway that leads to Thee," says the inspired writer in the Persian scriptures. "Broad is the carpet God has spread, and beautiful the colors he has given it." "The pure man respects every form of faith," says the Buddhist. "My doctrine makes no difference between high and low, rich and poor; like the sky, it has room for all, and like the water, it washes all alike." "The broad-minded see the truth in different religions; the narrow-minded see only the differences," says the Chinese. The Hindu has said, "The narrow-minded ask, 'Is this man a stranger, or is he of our tribe?' But to those in whom love dwells, the whole world is but one family." "Altar flowers are of many species, but all worship is one."

"Heaven is a palace with many doors, and each may enter in his own way." "Are we not all children of one Father?" says the Christian. "God has made of one blood all nations, to dwell on the face of the earth." It was a latter-day seer who said, "That which was profitable to the soul of man the Father revealed to the ancients; that which is profitable to the soul of man today revealeth He this day."

It was Tennyson who said, "I dreamed that stone by stone I reared a sacred fane, a temple, neither pagoda, mosque, nor church, but loftier, simpler, always open-doored to every breath from heaven, and Truth and Peace and Love and Justice came and dwelt therein."

Religion in its true sense is the most joyous thing the human soul can know, and when the real religion is realized, we will find that it will be an agent of peace, of joy and of happiness, and never an agent of gloomy, long-faced sadness. It will then be attractive to all and repulsive to none. Let our churches grasp these great truths, let them give their time and attention to bringing people into a knowledge of their true selves, into a knowledge of their relations, of their oneness, with the Infinite God, and such joy will be the result, and such crowds will flock to them, that their very walls will seem almost to burst, and such songs of joy will continually pour fourth as will make all people in love with the religion that makes for everyday life, and hence the religion that is true and vital. Adequacy for life, adequacy for everyday life here and now, must be the test of all true religion. If it does not bear this test, then it simply is not religion. We need an everyday, a this-world religion. All time spent in connection with any other is worse than wasted. The eternal life that we are now living will be well lived if we take good care of each little period of time as it presents itself day after day. If we fail in doing this, we fail in everything.

## Entering now into the realization of highest riches

I hear the question, What can be said in a concrete way in regard to the method of coming into this realization? The facts underlying it are, indeed, most beautiful and true, but how can we actualize in ourselves the realization that carries with it such wonderful results?

The method is not difficult if we do not of ourselves make it difficult. The principal word to be used is the word *open*. Simply to open your mind and heart to this divine inflow which is waiting only for the opening of the gate, that it may enter. It is like opening the gate of the trough which conducts the water from the reservoir above into the field below. The water, by virtue of its very nature, will rush in and irrigate the field if the gate is but opened. As to the realization of our oneness with this Infinite Life and Power, after seeing, as I think we have clearly seen by this time, the relations it bears to us and we to it, the chief thing to be said is simply: Realize your oneness with it. The open mind and heart whereby one is brought into the receptive attitude is the first thing necessary. Then the earnest, sincere desire.

It may be an aid at first to take yourself for a few minutes



each day into the quiet, into the silence, where you will not be agitated by the disturbances that enter in through the avenues of the physical senses. There in the quiet alone with God, put yourself into the receptive attitude. Calmly, quietly and expectantly desire that this realization break in on and take possession of your soul. As it breaks in on and takes possession of the soul, it will manifest itself to your mind, and from this you will feel its manifestations in every part of your body. Then in the degree that you open yourself to it you will feel a quiet, peaceful, illuminating power that will harmonize body, soul and mind, and that will then harmonize these with all the world. You are now on the mountaintop, and the voice of God is speaking to you. *Then, as you descend, carry this realization with you.* Live in it, waking, working, thinking, walking, sleeping. In this way, although you may not be continually on the mountaintop, you will nevertheless be continually living in the realization of all the beauty and inspiration and power you have felt there.

Moreover, the time will come when in the busy office or on the noisy street you can enter into the silence by simply drawing the mantle of your own thoughts about you and realizing that there and everywhere the Spirit of Infinite Life, Love, Wisdom, Peace, Power and Plenty is guiding, keeping, protecting, leading you. This is the spirit of continual prayer. This it is to pray without ceasing. This it is to know and to walk with God. *This it is to find the Christ within.* This is the new birth, the second birth. First that which is natural, then that which is spiritual. It is thus that the old man Adam is put off and the new man Christ is put on. This it is to be saved unto life eternal, whatever one's form of belief or faith may be; for it is life eternal to know

God. "The Sweet By and By" will be a song of the past. We will create a new song—"The Beautiful Eternal Now."

This is the realization that you and I can come into this very day, this very hour, this very minute, if we desire and if we will it. And if now we merely set our faces in the right direction, it is then but a matter of time until we come into the full splendors of this complete realization. To set one's face in the direction of the mountain and then simply to journey on, whether rapidly or more slowly, will bring him to it. But unless one set his face in the right direction and make the start, he will not reach it. It was Goethe who said:

Are you in earnest? Seize this very minute:  
What you can do, or dream you can, begin it;  
Boldness has genius, power, and magic in it.  
Only engage and then the mind grows heated;  
Begin and then the work will be completed.

Said the young man, Gautama Siddhârtha, "I have awakened to the truth and I am resolved to accomplish my purpose—Verily I shall become a Buddha." It was this that brought him into the life of the Enlightened One, and so into the realization of Nirvana right here in this life. That this same realization and life is within the possibilities of all here and now was his teaching. It was this that has made him the Light Bearer to millions of people.

Said the young man, Jesus, "Know ye not that I must be about my Father's business?" Making this the one great purpose of His life He came into the full and complete realization—I and the Father are one. He thus came into the full realization of the kingdom of heaven right here in this life. That all could come into this same realization and life here

and now was His teaching. It was this that has made Him the Light Bearer to millions of people.

And so far as practical things are concerned, we may hunt the wide universe through and we shall find that there is no injunction more practical than, Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you. And in the light of what has gone before, I think there is no one who is open to truth and honest with himself who will fail to grasp the underlying reason and see the great laws on which it is based.

Personally I know lives that have so fully entered into the kingdom through the realization of their oneness with the Infinite Life and through the opening of themselves so fully to its divine guidance, that they are most wonderful concrete examples of the reality of this great and all-important truth. They are people whose lives are in this way guided not only in a general way but literally in every detail. They simply live in the realization of their oneness with this Infinite Power, continually in harmony with it and hence continually in the realization of the kingdom of heaven. An abundance of all things is theirs. They are never at a loss for anything. The supply seems always equal to the demand. They never seem at a loss in regard to what to do or how to do it. Their lives are care-less lives. They are lives free from care because they are continually conscious of the fact that the higher powers are doing the guiding, and they are relieved of the responsibility. To enter into detail in connection with some of these lives, and particularly with two or three that come to my mind at this moment, would reveal facts that no doubt to some would seem almost incredible if not miraculous. But let us remember that what is possible for one life to realize is possible for all. This is indeed the natural and the normal



life, that which will be the everyday life of everyone who comes into and who lives in this higher realization and so in harmony with the higher laws. This is simply getting into the current of that divine sequence running throughout the universe; and when once in it, life then ceases to be a plodding and moves along day after day much as the tides flow, much as the planets move in their courses, much as the seasons come and go.

All the frictions, all the uncertainties, all the ills, the sufferings, the fears, the forebodings, the perplexities of life come to us because we are out of harmony with the divine order of things. They will continue to come as long as we so live. Rowing against the tide is hard and uncertain. To go with the tide and thus to take advantage of the working of a great natural force is safe and easy. To come into the conscious, vital realization of our oneness with the Infinite Life and Power is to come into the current of this divine sequence. Coming thus into harmony with the Infinite brings us in turn into harmony with all about us, into harmony with the life of the heavens, into harmony with all the universe. And above all, it brings us into harmony with ourselves, so that body, soul and mind become perfectly harmonized; when this is so, life becomes full and complete.

The sense life then no longer masters and enslaves us. The physical is subordinated to and ruled by the mental; this in turn is subordinated to and continually illumined by the spiritual. Life is then no longer the poor, one-sided thing it is in so many cases; but the threefold, the all-round life with all its beauties and ever-increasing joys and powers is entered upon. Thus it is that we are brought to realize that the middle path is the great solution of life; neither asceticism on the one hand nor license and perverted use on the

other. Everything is for use, but all must be wisely used in order to be fully enjoyed.

As we live in these higher realizations the senses are not ignored but are ever more fully perfected. As the body becomes less gross and heavy, finer in its texture and form, all the senses become finer, so that powers we do not now realize as belonging to us gradually develop. Thus we come, in a perfectly natural and normal way, into the super-conscious realms whereby we make it possible for the higher laws and truths to be revealed to us. As we enter into these realms we are then not among those who give their time in speculating as to whether this one or that one had the insight and the powers attributed to him, but we are able *to know* for ourselves. Neither are we among those who attempt to lead the people on the hearsay of someone else, but we know whereof we speak—and only thus can we speak with authority. There are many things that we cannot know until by living the life we bring ourselves into that state where it is possible for them to be revealed to us. “If any man will do His will, he shall know of the doctrine.” It was Plotinus who said, “The mind that wishes to behold God must itself become God.” As we thus make it possible for these higher laws and truths to be revealed to us, we will in turn become enlightened, channels through which they may be revealed to others.

When one is fully alive to the possibilities that come with this higher awakening, as he goes here and there, as he mingles with his fellow men, he imparts to all an inspiration that kindles in them a feeling of power kindred to his own. We are all continually giving out influences similar to those that are playing in our own lives. We do this in the same way that each flower emits its own peculiar odor. The rose breathes

its fragrance out on the air and all who come near it are refreshed and inspired by this emanation from the soul of the rose. A poisonous weed sends out its obnoxious odor; it is neither refreshing nor inspiring in its effects, and if one remain near it long he may be so unpleasantly affected as to be made even ill by it.

The higher the life the more inspiring and helpful are the emanations that it is continually sending out. The lower the life the more harmful is the influence it continually sends out to all who come in contact with it. Each one is continually radiating an atmosphere of one kind or the other.

We are told by the mariners who sail on the Indian Seas, that many times they are able to tell their approach to certain islands long before they can see them by the sweet fragrance of the sandalwood that is wafted far out upon the deep. Do you not see how it would serve to have such a soul playing through such a body that as you go here and there a subtle, silent force goes out from you that all feel and are influenced by; so that you carry with you an inspiration and continually shed a benediction wherever you go; so that your friends and all people will say—His coming brings peace and joy into our homes, welcome his coming; so that as you pass along the street, tired and weary and even sin-sick men and women will feel a certain divine touch that will awaken new desires and a new life in them; that will make the very horse as you pass him turn his head with a strange, half-human, longing look? Such are the subtle powers of the human soul when it makes itself translucent to the Divine. To know that such a life is within our living here and now is enough to make one burst forth with songs of joy. And when the life itself is entered upon, the sentiment of one song will be:



Oh! I stand in the Great Forever,  
All things to me are divine;  
I eat of the heavenly manna,  
I drink of the heavenly wine.

In the gleam of the shining rainbow  
The Father's Love I behold,  
As I gaze on its radiant blending  
Of crimson and blue and gold.

In all the bright birds that are singing,  
In all the fair flowers that bloom,  
Whose welcome aromas are bringing  
Their blessings of sweet perfume;

In the glorious tint of the morning,  
In the gorgeous sheen of the night,  
Oh! my soul is lost in rapture,  
My senses are lost in sight.

As one comes into and lives continually in the full, conscious realization of his oneness with the Infinite Life and Power, then all else follows. This it is that brings the realization of such splendors, and beauties, and joys as a life that is thus related with the Infinite Power alone can know. This it is to come into the realization of heaven's richest treasures while walking the earth. This it is to bring heaven down to earth, or rather to bring earth up to heaven. This it is to exchange weakness and impotence for strength; sorrows and sighings for joy; fears and forebodings for faith; longings for realizations. This it is to come into fullness of peace, power and plenty. This it is to be in tune with the Infinite.

## “The way”

Life is not so complex if we do not so persistently make it so. We accept the results or the effects; but we concern ourselves all too little with the realm of cause. The springs of life are all from within. Invariably it is true—as is the inner so always and inevitably will be the outer.

There is a Divine current that will bear us with peace and safety on its bosom if we are sufficiently alert and determined to find it—and go with it. The natural, normal life is by a law divine under the guidance of the Spirit.

There is a mystic force that transcends the powers of the intellect and likewise of the body. There are certain faculties that we have that are not a part of the active thinking mind; they transcend any possible activities of the active thinking mind. Through them we have intuitions, impulses, leadings, that, instead of being merely the occasional, *should be the normal and habitual*.

They would be if we understood better the laws that pertain to them and observe them; for here, as in connection with everything in the universe and everything in human life, all is governed by law—the elemental law of cause and effect. Supreme Intelligence, Creative Power, works only through law. There is an inner spirit or guide that rules and regulates the life when the life is brought into that state or condition whereby it can make itself known and in turn dominate the life.

Jesus, Master of the laws of life, and supreme revealer of them to men, had a full and practical knowledge of it. He not only abundantly demonstrated it in His own life, but He made clear the way whereby it may become the common possession of other lives; for "Do not worry about your life" was His clear-cut and repeated command. He not only gave the injunction or command, but he demonstrated the method whereby the fears and forebodings and uncertainties of life can be displaced by a force or a power that will bring them to an end.

It was embodied in His other injunction or command that He gave utterance to so repeatedly: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added to you." And by all these things, He meant all of the common needs and necessities of the daily life.

The finding of the Kingdom of God is the recognition of the indwelling Divine Life as the source and therefore as the essence of our own lives. It is the bringing of men's minds and therefore acts into harmony with the Divine will and purpose. It is the saving of men from their lower conceptions and selves, and a lifting them up to a realization of their higher selves, which as He taught, is eternally one with God, the Father; and which, when realized, lifts a man's thoughts, acts, purposes and conduct—his entire life—up to that pattern or standard.

It was not merely a poetic fancy, but the recognition of a fundamental law, as well-known laws of modern psychology and mental and spiritual science are now clearly demonstrating, that induced the Prophet to say: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right-hand and when ye turn to the left." And again: "The Lord in the midst of thee is mighty." And still again: "He that dwelleth in the secret place of the Most



High shall abide under the shadow of the Almighty."

How often do the meager accounts of the Master's life tell us of His going up to the mountain to pray—for *communion with the Father*. And then we find Him invariably down among men, always where the need for help and for human service was the greatest.

This habit of taking a little time daily, alone in the quiet, in communion with one's source, that the illumination and guidance of the Holy Spirit may become alive and active in the life, and going then about one's daily work ever open to and conscious of this Divine guidance, trusting and resting in it, strengthened and sustained always by this Divine power, will bring definiteness and direction, will bring hope and courage, will bring peace and power to everyone who will heed the Master's injunction and will follow His example. These it has brought to great numbers to whom, before, life was an enigma; and this because the life had been lived entirely from the outside.

The higher forces and powers of the inner life, those of the mind and spirit, always potential within, become of actual value only as they are recognized, realized and used.

The Master's *Way of the Spirit*, the finding of the Kingdom within, leads into no blind alley. It leads out and triumphantly out onto the great plain of clear vision, of unself-centered activity, of heroic endeavor and accomplishment.

If we would spend a fraction of the time that we spend in needless anxiety, in definite constructive thought, in "silent demand," visualizing the conditions that we would have, with faith in their fulfillment, we would soon know that the Master's illustration of the carefree bird is fact and not fancy—It is, He said, what life should be.

The little time spent in the quiet each day—alone with

one's God—that we may make and keep our connection with the Infinite Source, our source and our life, will be a boon to any life. It will prove, if we are faithful, to be the most priceless possession that we have.

While it is impossible for anyone to make a formula for another that he should follow, the following may perchance contain some little suggestions—each must follow his or her own leading and therefore method:

My Father in Heaven, Infinite Spirit of life and love and wisdom and power, in whom I live and move and have my being, whence cometh my help, manifest Thyself in me.

Help me to open myself to the highest wisdom and insight and love and power, that I may serve Thee and my fellow men, and all my fellow creatures faithfully, and that I May have the Divine guidance and care, and that all my needs be supplied.

Oh *Christ within*, enfold and lead me and reign supreme, that the One Life that is my life, I may realize and manifest ever more fully.

I am strong in the Infinite Spirit of life and love and wisdom and power. I have and shall have the Divine guidance and care; for it is the Father that worketh in me—My Father works and I work.

The following little motto—A resolve for today—may contain a little aid for the following of the *Way*:

### I AM RESOLVED

*I believe that my Brother intended that I take His teachings in the simple, frank and open manner in which He gave them, out on the hillside, by the calm blue waters of the Galilean sea and out under the stars of heaven.*

*I believe that He knew what He meant, and that He meant what He said, when He gave the substance of all religion and the duty of man, as love to God, and love and service for his fellow men.*

*I am therefore resolved at this, the beginning of another day, this fresh beginning of life, to go forth eager and happy and unafraid, in that I can come into the same filial relations of love and guidance and care with my Father in Heaven, that my Elder Brother realized and lived, and going before revealed to me.*

*I shall listen intently to know, and shall run with eager feet to do, my Father's will, calm and quiet within, knowing that I shall have the Divine guidance and care, and that no harm therefore shall befall me; for I am now living in God's life and there I shall live forever.*

*I am resolved in all human contact to meet petulance with patience, questionings with kindness, hatred with love, eager always to do the kindly deed that brings the joy of service—and that alone makes human life truly human.*

*I shall seek no advantage for myself to the detriment or the harm of my neighbor, knowing that it is only through the law of mutuality that I can fully enjoy what I gain—or can even be a man.*

*I am resolved therefore so to live this day, that when the twilight comes and the night falls, I shall be not only another day's journey nearer home, but I shall have lived a man's part and done a man's work in the world—and shall indeed deserve my Father's love and care.*



My philosophy  
and my religion

## Foreword

Although I am using the word *philosophy* according to the conception, or rather the definition, of Sir William Hamilton—the study of effects by their causes—I am not aiming to present any “system” of philosophy as such, but rather to point out some facts of life that I have found true and valuable, that may be of help to others.

So likewise in regard to religion—truly conceived and lived, it is a tremendous force in connection with the affairs and problems of our common everyday life. Were I to attempt even to use any but simple common language, it would be like the story told recently by the sister of a friend who is practicing dentistry in the south. One day a colored boy was in the chair. The dentist reached the point where he squeezed the hot air from the little bulb into the tooth. “Do you feel that air?” he said. Looking up, the boy said, “That air what?”

We are all in life’s play whether we will or not. The other day this little incident was related by a friend at our house: There was a little gathering of friends one evening, and during the course of the evening someone proposed that they play a game—The Game of Faces. “It’s this way,” said he. “Tom, here, will be the judge, and at the end of five

minutes he will tap the bell, and will award the prize to the one making the homeliest face and holding it for the greatest length of time." At the end of the five minutes Tom tapped the bell and said, "Well, I award the prize to Mrs. McManus here." "Oh, 'taint fair," said she, "I wasn't playing."

We are all in the play, the game, the life; and the better we know the rules—God's eternal laws—the better equipped we are to play our parts well. . . .



## Part one

**I**t is good to be here alone—and yet not alone. The very tree under which I write towered majestically into the same azure sky, when that from which the Cross of Calvary was hewn and spiked was a mere sapling. The squirrels of how many generations ago played in its branches, when Abraham herded his sheep on the plains of Hebron—yes, before Abraham was even born. It is a fitting place to meditate and to formulate one's thoughts upon a subject that, after many delays and many drawings back, I have finally decided to put into form as simply as possible for the printed page. . . .

Changes now and then are good for one. I have left even the Painted Desert, the Enchanted Mesa, the Grand Canyon, with their matchless beauty and their wonderful inspiration and their clearly written tales of how portions at least of this world in which we live, have been formed. Living close to it—but a few miles away—I have followed an almost irresistible impulse, for a portion of this work, to come to a spot quite as wonderful in its way as those just mentioned—the Big Basin—the home of the *Sequoia sempervirens*, the oldest living thing on our planet.

As a young man, having pushed my way with a good many

patient waits, some hardships, but always with a glad anticipation, through a western college, and after spending some time as a graduate student at the Johns Hopkins University, I acted as a special correspondent on the Boston *Daily Evening Transcript*, when that splendid man, Edward H. Clement, was its editor-in-chief. A part of my work one summer was reporting the proceedings, chiefly the addresses, of a summer conference in a neighboring state. Among the speakers at the Conference were Joseph Le Conte, John Fiske, Swami Vivekananda, Edward Everett Hale, Joseph Jefferson and also Frank B. Sanborn, that unique old New England type, one of the last surviving members of the old Concord School of Philosophy. What a memory if Emerson had been there also!

Although I then lived in a little cabin that I built for myself on the edge of a pine grove, I found that I could do my work quite well and still mingle with those of the conference because I was reporting what others had said. But when it comes to formulating one's own thoughts, I prefer the quiet, faraway open stretches, the long, uninterrupted periods of time.

It was near here that Le Conte lived and thought and wrote. It was near here also that Prentice Mulford lived, gained some of his most valuable experiences and wrote—and in the meantime no one has written better than he along the lines of the inner powers and forces. It was about that time that I became interested in his writings. I recall also Joseph Jefferson, superb and most lovable of men, speaking of his debt to Prentice Mulford, saying that he had started him in his interest along the lines of the inner powers and forces, which, outside of his profession, had become his chief interest in life—and the great benefit they had been to him.

I remember distinctly also his telling how for years he

had made it a practice of never beginning any performance without spending a few moments in the quiet in the wings or in his dressing room, in a conscious mental and spiritual effort to establish a *bond of sympathy* between him and his audience. He found that by this conscious effort he could always make it an actuality, and then his work was easy. . . .

What a place here to get into the very heart of Nature itself—the very soul of the universe. One is here alone with the Great Mystery, yet one is not afraid. A sense of security broods over all—of absolute care and protection. One cannot help but worship and pray, for in the infinite calm that broods over all, it is so easy, as Jesus said when in connection with prayer He gave this injunction: “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret, and thy Father who seest in secret shall reward thee openly.”

There is no better way to know the Great Mystery and to become acquainted with it than by living alone with it, and by nestling close to its bosom—unafraid. Sir Christopher Wren stamped his genius, which was his personality, upon St. Paul’s in London; and Michaelangelo his upon St. Peter’s in Rome. But here the Great Mystery has wrought directly, and no man has interfered.

This great tree raises its farthestmost tip over three hundred and twenty feet above where I sit. It is close to thirty feet across. It has outlived over three hundred generations of men—and it may be young even yet.

How easy to believe that the groves were God’s first temples, and how prone one is to wish that they still were—if that were possible—as one wanders through these cloistered aisles. Surely if the heart be humble, and the longing great, and the self forgotten, one can get a blessing more than of



the earth, because Divine—and perchance a message for his fellows. . . .

As I lay out under the stars last night I was filled with awe and amazement as I looked long into the heavens. I had never realized so fully the vastness of the universe. The stars that I beheld—the nearest, Centauri, is 25,000,000,000,000 miles away—of which there are millions; each one has its place in a solar system of its own, each in and always in its place, and all governed by a law as definite and regular as is our own little planet as it turns on its axis or swings around the sun.

And there are thousands of worlds there greater than our own, that have traveled their courses and with absolute precision in reference to other bodies belonging to their system, for untold eons of time. The sun that is now setting, or that seems to set, and was so thought to by the other children of nature who lived in this same Basin ages ago, is more than a million times larger than our earth, and even it is but a bit in the vast mechanism around us; for there are millions of other suns in space, each giving warmth and heat and light to its own, in conjunction with which the Eternal Law has placed them.

What may be the condition of life and civilization, each of its own kind there, we know not. It is scarcely reasonable to suppose, however, that our little world is the only one that is inhabited. This, however, we do know—that our own world is a modest little body, and when credited with its relative size and importance in the great universe of which it is an integral part, it is a very little speck.

Of what importance, then, are we who inhabitate it! And yet we are able to measure and to know these facts, and to go on from knowledge to greater knowledge! . . .

## Part two

There has probably been no greater acquisition to the sum of human knowledge during the past few years than the knowledge of the universality of and the supremacy of law. When greater knowledge comes, mystery recedes into the background. Mythology was early man's method of explaining certain phenomena or mysteries that he observed, but whose cause he did not know. It becomes and is recognized as myth when the law and the facts are understood. "Miracle" is the explanation on the part of those who do not know of certain occurrences that later become the natural and commonplace in the hands of those who know and use the law, by and through which the thing is done. . . .

We have Being, Life, self-existent, projecting itself into existence, clothing itself in varied and myriad forms, but always the life and the force *in that form*, unfolding itself in that form, causing it to grow into an ever higher and higher type of form.

This puts Being, Divine Being, Creative Principle—God, if you prefer the term—in the universe, in all nature, in all life—in this our human life. It makes God imminent as well as transcendent—not God outside of nature, but God in

nature, not God outside of man, but God in man—and therefore the life that is man. . . .

Great spiritual truths—truths of the real life—are the same in all ages, and will come to any man and any woman who will make the conditions whereby they can come. God speaks wherever He finds a humble listening ear, whether it be Jew or Gentile, Hindu or Parsee, American or East Indian, Christian or Bushman.

It is the realm of the inner life that we should wisely give more attention to. The springs of life are all from within. We must make the right mental condition, and we must couple with it faith and expectancy. We should also give sufficient time in the quiet, that we may clearly hear and rightly interpret. The following are true today, or they were not true when they were uttered: "He that dwelleth in the secret place of the most High shall abide in the shadow of the Almighty." "The Lord in the midst of thee is mighty." "The eternal God is thy refuge, and underneath are the everlasting arms." "Commit thy way unto the Lord; trust also in Him and He shall bring it to pass." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "Rest in the Lord and He shall bring it to pass."

These all point to the natural normal life that we can live, and it is intended that we should live. If this is not true, then, as we have already said, in some respects we are inferior to the animals, many of which have marvelous instincts for their care and protection. This no thinking man for a moment will believe. We give so much time to the things that pertain to the sense-life that we do not take time to unfold and develop the real life. We give so much time



to the mere accessories of life that we starve the life itself.

It is like taking the body away from the sunshine. It is like taking the plant from the sunshine—or even cutting it off from its root. We would do well to think deeply on and appreciate fully this thought as stated by that eminent scientist and illumined philosopher, Swedenborg: “Every created thing is in itself inanimate and dead, but it is animated and caused to live by this, that the Divine is in it and that it exists in and from the Divine.” And again: “There is only one Fountain of Life, and the life of man is a stream therefrom, which, if it were not continually replenished from its source, would instantly cease to flow.” . . .

It was Renan in his *Life of Jesus* who said: “The highest consciousness of God that ever existed in the breast of humanity was that of Jesus.” “The only death to be feared,” said Paracelsus, “is separation from the life of God.” It was Buddha, the inspired one, who on account of his great vision and the beauty of his life, became God’s messenger to many millions of God’s other children but a short time before Jesus’ advent, who said: “Men are in bondage because they have not yet removed the idea of I.” . . .

It is marvelous what a transformation can come into a human life when one realizes the true reality of his life. When Phillips Brooks described *personality* as a conscious relationship with God, he gave expression to a God-consciousness that he himself possessed to a marked degree, that all who knew him felt, and that gave such commanding force and power to all his utterances. Those who heard him felt that they were listening to one truly inspired—and they were.

In the second place a force continually emanates from

each individual, that takes its stamp and its characteristics from the real soul qualities of that individual. This force is felt first and primarily by the more sensitively organized, and also to a greater or less extent by all.

The large, the unself-centered, those whose minds and hearts kindle with love for their fellows, through the great elemental law that like produces like, kindle in turn the same feelings of love and the same kindly emotions in the minds and the hearts of all those with whom they come in contact. On the other hand the little, the critical, the cynical, the envious—in short, the more undeveloped—give rise to a force that is either repellent in its effects and influence, or that not infrequently arouses a positive feeling of antagonism in others.

Love, sympathy and good will inspire, inevitably, these same qualities in others, and their warming and ennobling influences always come back to the one from whose mind and heart they emanate.

This realization of kinship with the Divine brings that sense of humility, that element of simplicity which is always the characteristic of the balanced normal life. A man realizes—whatever his attainment or position may be—how little, how inconsequential he as an individual is, in connection with the great life of the world and the universe. A simplicity comes that is always a characteristic of the truly great. Fame, prestige, position, are accounted as little by really strong men. They are free from that vice of fools that Pope so knowingly describes:

Of all the causes which conspire to blind  
Man's erring judgment, and mislead the mind,  
What the weak head with strongest bias rules,  
Is Pride—that never-failing vice of fools.

## Part three

Before the end of another page I am going to make a statement that contains a confession, but I am not ashamed of it. I have been in a quandary as to how to begin and how to deal with this portion of this little volume—for to me philosophy and religion are so closely related that I at times scarcely know where the one ends and the other begins. My own point of view in connection with each sees such a slight difference between them, except in definitions. Philosophy—the tracing of effects from their cause; religion—that which deals or has to do with man's relations with a higher Power; the essence of religion—the consciousness of God in the soul of man. The essentials of my own philosophy are essentially the same. Here I stopped and seemed to be able to get no further.

I waited patiently for several days. Several thoughts came as to direction or method of treatment, but no one seemed to predominate. "Oh, Christ within, direct and lead me," I said—and dwelling earnestly on it in thought—I prayed. Then as a flash came this strong leading: Take your pencil and paper, leave all else behind, and find another spot for work. Seek the largest tree on the mountainside, and help will be there. I obeyed and immediately started, not knowing which direction to go at first but believing that I would find the spot.

I finally reached it. Aglow with the quickened and deep



breathing of the climbing, and a little warm, I lay down under the shade of the great tree with the wonderful valley landscape stretching out below me. In the distance I could see the rows of a vineyard as they ran up and then disappeared beyond the crest of the hill. No sooner had I lain down than the voice said: "Change your place and look to the East—in the direction of the rising sun." I obeyed and finding there the fallen trunk of a smaller tree, I half reclined with my back against it, with the thought of resting and remaining quiet for a few moments.

There came to my mind and seemed to keep coming this statement or, rather, quotation: "In the beginning was the Word." I then recalled that in a little notebook in which I sometimes jotted things down that I might want to look at again or keep for some future use, I had a thought or a sentence by that gifted seer, Emanuel Swedenborg, on the *Word*. Valuing him so highly, for truly he was one of the most remarkable and valuable men who has ever lived in the world, I felt drawn to know his thought.

The first thing in the little book that my eye fell upon was: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee in the place which I have prepared." This was followed by: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." Following this on the same page was, "I am strong in the Lord and in the power of His might." The page concluded with, "Rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desire."

I am giving these exactly as they came, because they all seem to have a relationship with what follows. On the opposite page, filling it, was . . . a statement by President Hard-

ing, his conception of prayer, as follows: "I believe in prayer. I believe in prayer in the closet, for one there faces God alone. I can understand how these prophets of old, in their anxiety, problems, perturbations and perplexities, found courage and strength when they gave their hearts to the 'Great Omnipotence' in prayer. The Great Omnipotence is Spirit, and is the Creative Principle of the universe. Consequently the response to prayer is the reaction of Spirit, and is the operation of a Natural Law."

Then followed: "All good men are of one religion," a statement by Emerson. Then the entry: "Shakespeare's statue, Leicester Square, London—"There is no darkness but ignorance.'"

I was then beginning to think that I had better give attention to the thing I had come for. . . . With still more patience, and still looking for the Swedenborg statement, there next fell within the vision of my eye that heart-felt statement by Sidney Smith: "God might have made something better than the strawberry, but He never did." I said: "Why didn't God make something better than men?" And the voice said: "There are men and there are men. Follow the lead of the Christ's mind and heart. Perfectly He understood life and perfectly He revealed it. There will no new revelation come to you men of earth until His revelation in its eternal content, freed from the encrustations of time, is fully understood and lived. The matchless beauty and power of the life He lived and revealed, lived from His divine center, and touched with the Divine fire, will reconstruct every life that builds on the twofold foundation that He taught, and when sufficiently in evidence in individual lives it will reconstruct the world. Present it as you are led—and be brief. Much may be *said* about religion: He *demonstrated* religion." . . .

## Character-building thought power

A thought, good or evil, an act, in time a habit—so runs life's law: what you live in the thought-world, that, sooner or later, you will find objectified in your life.



## Character-building thought power

There is nothing more true in connection with human life than that we grow into the likeness of those things we contemplate. Literally and scientifically and necessarily true is it that "as a man thinketh in his heart, so *is* he." The "is" part is his character. His character is the sum total of his habits. His habits have been formed by his conscious acts; but every conscious act is, as we have found, preceded by a thought. And so we have it—thought on the one hand, character, life, destiny on the other. And simple it becomes when we bear in mind that it is simply the thought of the present moment, and the next moment when it is on us, and then the next and so on through all time.

One can in this way attain to whatever ideals he would attain to. Two steps are necessary: first, as the days pass, to form one's ideals; and second, to follow them continually whatever may arise, wherever they may lead him. Always remember that the great and strong character is the one who is ever ready to sacrifice the present pleasure for the future good. He who will thus follow his highest ideals as they present themselves to him day after day, year after year, will

find that as Dante, following his beloved from world to world, finally found her at the gates of Paradise, so he will find himself eventually at the same gates.

Life is not, we may say, for mere passing pleasure, but for the highest unfoldment that one can attain to, the noblest character that one can grow and for the greatest service that one can render to all mankind. In this, however, we will find the highest pleasure, for in this the only pleasure lies. He who would find it by any short cuts, or by entering on any other paths, will inevitably find that his last state is always worse than his first; and if he proceed on paths other than these he will find that he will never find real and lasting pleasure at all. The question is not, "What are the conditions in our lives?" but, "How do we meet the conditions that we find there?" And whatever the conditions are, it is unwise and profitless to look on them, even if they are conditions that we would have otherwise, in the attitude of complaint, for complaint will bring depression and depression will weaken and possibly even kill the spirit that would engender the power that would enable us to bring into our lives an entirely new set of conditions.

In order to be concrete, even at the risk of being personal, I will say that in my own experience there have come at various times into my life circumstances and conditions that I gladly would have run from at the time—conditions that caused at the time humiliation and shame and anguish of spirit. But invariably, as sufficient time has passed, I have been able to look back and see clearly the part which every experience of the type just mentioned had to play in my life. I have seen the lessons it was essential for me to learn; and the result is that now I would not drop a single one of these experiences from my life, humiliating and hard to bear as

they were at the time; no, not for the world. And here is also a lesson I have learned: whatever conditions are in my life today that are not the easiest and most agreeable and whatever conditions of this type all coming time may bring, I will take them just as they come, without complaint, without depression, and meet them in the wisest possible way; knowing that they are the best possible conditions that could be in my life at the time, or otherwise they would not be there; realizing the fact that, although I may not at the time see why they are in my life, although I may not see just what part they have to play, the time will come; and when it comes I will see it all and thank God for every condition just as it came. . . .



# What all the World's a-seeking

or, the vital law of true life, true greatness, power  
and happiness

## The principle

Would you find that wonderful life supernal,  
That life so abounding, so rich, and so free?  
Seek then the laws of the Spirit Eternal,  
With them bring your life into harmony.

How can I make life yield its fullest and best? How can I know the true secret of power? How can I attain to a true and lasting greatness? How can I fill the whole of life with a happiness, a peace, a joy, a satisfaction that is ever rich and abiding, that ever increases, never diminishes, that imparts to it a sparkle that never loses its luster, that ever fascinates, never wearies?

No questions, perhaps, in this form or in that, have been asked oftener than these. Millions in the past have asked them. Millions are asking them today. They will be asked by millions yet unborn. Is there an answer, a true and safe one for the millions who are eagerly and longingly seeking for it in all parts of the world today, and for the millions yet unborn who will as eagerly strive to find it as the years come and go? Are you interested, my dear reader, in the answer? The fact that you have read even thus far in this little volume whose title has led you to take it up, indicates that you are—that you are but one of the innumerable company already mentioned.

It is but another way of asking that great question that has come through all the ages—What is the *summum bonum* in life? And there have been countless numbers who gladly

would have given all they possessed to have had the true and satisfactory answer. If we can then find this answer, true and satisfactory to ourselves, surely the brief time spent together must be counted as the most precious and valuable of life itself. *There is an answer.* Follow closely, and that our findings may be the more conclusive, take issue with me at every step if you choose, but tell me finally if it is not true and satisfactory. . . .

Let us then to the answer, examine it closely, see if it will stand every test, if it is the true one; and if so, rejoice that we have found it, lay hold of it, build upon it, tell others of it. The last four words have already entered us at the open door. The idea has prevailed in the past, and this idea has dominated the world, that *self* is the great concern—that if one would find success, greatness, happiness, he must give all attention to self and to self alone. This has been the great mistake, this the fatal error, this the *direct* opposite of the right, the true as set forth in the great immutable law that *we find our own lives in losing them in the service of others*—in longer form: the more of our lives we give to others, the fuller and the richer, the greater and the grander, the more beautiful and the more happy our own lives become. It is—as that great and sweet soul who, when with us, lived at Concord said—that generous giving or losing of your life which saves it.

This is an expression of one of the greatest truths, of one of the greatest principles of practical ethics the world has thus far seen. In a single word, it is *service*—not self, but the other self. We shall soon see, however, that our love, our service, our helpfulness to others, invariably comes back to us, intensified sometimes a hundred- or a thousand- or a



thousand thousandfold, and this by a great, immutable law. . . .

A corollary of the great principle already enunciated might be formulated thus: *there is no such thing as finding true happiness by searching for it directly*. It must come, if it come at all, indirectly, or by the service, the love and the happiness we give to others. So *there is no such thing as finding true greatness by searching for it directly*. It always, without a single exception, has come indirectly in this same way, and it is not at all probable that this great eternal law is going to be changed to suit any particular case or cases. Then recognize it, put your life into harmony with it, and reap the rewards of its observance, or fail to recognize it and pay the penalty accordingly; for the law itself will remain unchanged.

The men and women whose names we honor and celebrate are invariably those with lives founded primarily upon this great law. Note, if you will, every *truly* great life in the world's history, among those living and among the so-called dead, and tell me if in *every* case that life is not a life spent in the service of others, either directly, or indirectly as when we say—he served his country. Whenever a person seeks for reputation, for fame, for honor, for happiness, directly and for his own sake, then that which is true and genuine never comes, at least to any degree worthy the name. It may seem to for a time, but a great law says that such a one gets so far and no further. Sooner or later—generally sooner—there comes an end. . . .

. . . There comes to mind also a little incident that will furnish an insight into the reason of it all. One afternoon

Mrs. Henry Ward Beecher was telling me of some of the characteristics of Brooklyn's great preacher. While she was yet speaking of some of those along the very lines we are now considering, an old gentleman, a neighbor, came into the room bearing in his hands something he had brought from Mr. Beecher's grave. It was the day next following Decoration Day. His story was this: As the great procession was moving into the cemetery with its bands of rich music, with its carriages laden with sweet and fragrant flowers, with its waving flags beautiful in the sunlight, a poor and humble-looking woman with two companions attracted, by her apparent nervousness, the attention of the gate-keeper. He kept her in view for a little while, and presently saw her as she gave something she had partially concealed to one of her companions, who, leaving the procession, went over to the grave of Mr. Beecher and tenderly laid it there. Reverently she stood for a moment or two, and then, retracing her steps, joined her two companions, who with bowed heads were waiting by the wayside.

It was this that the old gentleman had brought: a gold frame, and in it a poem cut from a volume, a singularly beautiful poem through which was breathed the spirit of love and service and self-devotion to the good and the needs of others. At one or two places where it fitted, the pen had been drawn across a word and Mr. Beecher's name inserted, which served to give it a still more real, vivid and tender meaning. At the bottom only this was written, "From a poor Hebrew woman to the immortal friend of the Hebrews." There was no name, but this was sufficient to tell the whole story. Some poor, humble woman, but one out of a mighty number whom he had at some time befriended or helped or cheered, whose burden he had helped to carry, and

soon perhaps had forgotten all about it. When we remember that this was his life, is it at all necessary to seek further why all the world delights to honor this, another royal-hearted elder brother? And, as we think of this simple, beautiful and touching incident, how true and living becomes the thought in the old, old lines!

Cast thy bread upon the waters, waft it on with  
praying breath,  
In some distant, doubtful moment it may save a  
soul from death.  
When you sleep in solemn silence, 'neath the  
morn and evening dew,  
Stranger hands which you have strengthened may  
strew lilies over you.

Our good friend, Henry Drummond, in one of his most beautiful and valuable little works says—and how admirably and how truly!—that “love is the greatest thing in the world.” Have you this greatest thing? Yes. How, then, does it manifest itself? In kindness, in helpfulness, in service to those around you? If so, well and good; you have it. If not, then I suspect that what you have been calling love is something else; and you have indeed been greatly fooled. In fact, I am sure it is, for if it does not manifest itself in this way, it cannot be true love; for this is the one grand and never-failing test. Love is the statics, helpfulness and service the dynamics, the former necessary to the latter, but the latter the more powerful, as action is always more powerful than potentiality; and, were it not for the dynamics, the statics might as well not be. Helpfulness, kindness, service, is but the expression of love. It is love in action; and unless love thus



manifests itself in action, it is an indication that it is of that weak and sickly nature that needs exercise, growth and development so that it may grow and become strong, healthy, vigorous and true instead of remaining a little, weak, indefinite, sentimental something or nothing. . . .

Why, one of the very fundamental principles of life is: so much love, so much love in return; so much love, so much growth; so much love, so much power; so much love, so much life—strong, healthy, rich, exulting and abounding life. The world is beginning to realize the fact that love, instead of being a mere indefinite something, is a vital and living force, the same as electricity is a force, though perhaps of a different nature. The same great fact we are learning in regard to thought: that thoughts are things, that *thoughts are forces, the most vital and powerful in the universe*, that they have form and substance and power, the quality of the power determined as it is by the quality of the life in whose organism the thoughts are engendered; and so, when a thought is given birth it does not end there but takes form, and as a force it goes out and has its effect upon other minds and lives, the effect being determined by its intensity, by the quality of the prevailing emotions, and also by the emotions dominating the person at the time the thoughts are engendered and given form. . . .

Much has been said, much written, in regard to what some have been pleased to call personal magnetism, but which, as is so commonly true in cases of this kind, is even today little understood. But to my mind personal magnetism in its true sense, and as distinguished from what may be termed a purely animal magnetism, is nothing more nor less than the

thought forces sent out by a great-hearted, tender-hearted, magnanimous, loving, sympathetic man or woman; for, let me ask, have you ever known of any great personal magnetism in the case of the little, the mean, the vindictive, the self-centered? Never, I venture to say, but always in the case of the other.

*Sept 2-1957*

## The application

Are you seeking for greatness, O brother of mine,  
As the full, fleeting seasons and years glide away?  
If seeking directly and for self alone,  
The true and abiding you never can stay.  
But all self-forgetting know well the law,  
It's the hero, and not the self-seeker, who's crowned.  
Then go lose your life in the service of others,  
And, lo! with rare greatness and glory 'twill abound.

Is it your ambition to become great in any particular field, to attain to fame and honor, and thereby to happiness and contentment? Is it your ambition, for example, to become a great *orator*, to move great masses of men, to receive their praise, their plaudits? Then remember that there never has been, there never will, in brief, there never can be a truly great orator without a great *purpose*, a great cause behind him. You may study in all the best schools in the country, the best universities and the best schools of oratory. You may study until you exhaust all these and then seek the best in other lands. You may study thus until your hair is beginning to change its color, but this of itself will *never* make you a great orator. You may become a demagogue and, if self-centered, you inevitably will; for this is exactly what a demagogue is—a great demagogue, if you please. However, it is hard for one to call to mind a more contemptible animal, and the greater the more contemptible. But without



laying hold of and building upon this great principle you never can become a great orator. . . .

How thoroughly Webster recognized this great principle is admirably shown in his brief but powerful description of eloquence; let us pause to listen to a sentence or two: "True eloquence indeed does not consist in speech. . . . Words and phrases may be marshalled in every way, but they cannot compass it. . . . Affected passion, intense expression, the pomp of declamation, all may aspire to it; they cannot reach it. . . . The graces taught in the schools, the costly ornaments and studied contrivances of speech, shock and disgust men when their own lives and the fate of their wives and their children and their country hang on the decision of the hour. Then words have lost their power, rhetoric is vain, and all elaborate oratory contemptible. Even genius itself then feels rebuked and subdued, as in the presence of higher qualities. Then patriotism is eloquent, then self-devotion is eloquent. The clear conception, outrunning the deductions of logic, the high purpose, the firm resolve, the dauntless spirit speaking on the tongue, beaming from the eye, informing every feature and urging the whole man onward, right onward to his object—this, this is eloquence." And note some of the chief words he has used: *self-devotion*, *patriotism*, *high purpose*. The self-centered man can never know these, and much less can he make use of them.

# The unfoldment

If you'd have a rare growth and unfoldment supreme,  
And make life one long joy and contentment complete,  
Then with kindness, love, and good will let it teem,  
And with service for all make it fully replete.

If you'd have all the world and all heaven to love you,  
And that love with its power would you fully convince,  
Then love all the world; and men royal and true,  
Will make cry as you pass—"God bless him, the prince!"

**O**ne beautiful feature of this principle of love and service is that this phase of one's personality, or nature, can be grown. I have heard it asked, If one hasn't it to any marked degree naturally, what is to be done? In reply let it be said, Forget self, get out of it for a little while, and as it comes in your way, do something for someone, some kind service, some loving favor, it makes no difference how *small* it may appear. But a kind look or word to one weary with care, from whose life all worth living for seems to have gone out; a helping hand or little lift to one almost discouraged—it may be that this is just the critical moment, a helping hand just now may change a life or a destiny. Show yourself a friend to one who thinks he or she is friendless.

Oh, there are a thousand opportunities each day right where you are—not the great things far away, but the little things right at hand. With a heart full of love do something, experience the rich returns that will come to you, and

it will be unnecessary to urge a repetition or a continuance. The next time it will be easier and more natural, and the next. You know of that wonderful reflex-nerve system you have in your body—that which says that whenever you do a certain thing in a certain way, it is easier to do the same thing the next time, and the next, and the next, until presently it is done with scarcely any effort on your part at all, it has become your second nature. And thus we have what? Habit. This is the way that all habit is, the way that all habit must be formed. And have you ever fully realized that *life is, after all, merely a series of habits*, and that it lies entirely within one's own power to determine just what that series shall be? . . .

This life, and this alone, will bring that which I believe to be one of the greatest characteristics of a truly great man—humility; and when one says humility, he necessarily implies simplicity, for the two always go hand in hand. The one is born of the other. The proud, the vain, the haughty, those striving for effect, are never counted among the world's greatest personages. The very fact of a man's striving for effect of itself indicates that there is not enough in him to make him really great; while he who really is so need never concern himself about it, nor does he ever. I can think of no better way for a person to attain to humility and simplicity than for him to have his mind off of self and in the service of others. Vanity, that most dangerous quality—and especially for young people—is the outcome of one's always regarding self. . . .

We must not fail also to notice the effect of this life upon one's manners and bearing. True politeness comes from a



life founded upon this great principle, and from this alone. This gives the true gentleman—*gentle-man*—a man gentle, kind, loving, courteous from nature. Such a person cannot have anything but true politeness, cannot be anything but a gentle-man; for he cannot truly be anything but himself. So the one always intent upon and thinking of self cannot be the true gentleman, notwithstanding the artful contrivances and studied efforts to appear so which so generally reveal his own shallowness and artificiality and disgust all with whom he comes in contact.

I sometimes meet a person who, when introduced, will go through a series of stiff, cold, and angular movements, the knee at such a bend, the foot at such an angle, the back with such a bend or hump—much less pleasant to see than that of a camel or a dromedary, for with these it is natural—so that I have found myself almost thinking: Poor fellow, I wonder what the trouble is, whether he will get over it all right. It is so very evident that he all the time has his mind upon himself, wondering whether or not he is getting everything just right. What a relief to turn from such a person to one who, instead of thinking always of self, has continually in mind the ease and comfort and pleasure he can give to others, who, in other words, is the true *gentle-man*, with whom true politeness is natural; for one's every act is born of his thoughts.

It is said that there was no truer gentleman in all Scotland than Robert Burns. And yet he was a farmer all his life and had never been away from his native little rural village into a city until near the close of his life, when, taking up to Edinburgh the manuscripts that for some time had been accumulating in the drawer of his writing-table, he captivated the hearts of all in the capital. Without studied con-

trivances, he was the true gentleman, and true politeness was his because his life was founded upon the principle that continually brought from his pen lines such as:

It's coming yet, for a' that,  
That man to man, the world o'er,  
Shall brothers be for a' that!

And under the influence of this principle, he was a gentleman by nature and one of nature's noblemen without ever thinking whether he was or not, as he who is truly such never needs to and never does.

And then recall the large-hearted Ben Franklin, when sent to the French court. In his plain gray clothes, unassuming and entirely forgetful of himself, how he captured the hearts of all, of even the giddy society ladies, and how he became and remained while there the center of attraction in that gay capital! His politeness, his manner, all were the result of that great, kind, loving and helpful nature which made others feel that it was they he was devoting himself to, and not himself.

This little extract from a letter written by Franklin to George Whitefield will show how he regarded the great principle we are considering: "As to the kindness you mention, I wish it could have been of more service to you. But, if it had, the only thanks I should desire is that you would always be equally ready to serve any other person that may need your assistance; and so let good offices go around, for mankind are all of a family. For my own part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels, and

since my settlement, I have received much kindness from men to whom I shall never have any opportunity of making any direct return, and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men I can, therefore, only return on their fellow-men; and I can only show my gratitude for these mercies from God by a readiness to help his other children and my brethren." . . .

And still another law of life is that others usually manifest to us that which our own natures, or, in other words, our own thoughts and emotions, call forth. The same person, for example, will come to two different people in an entirely different way, because the larger, better, purer and more universal nature of the one calls forth the best, the noblest, the truest in him; while the smaller, critical, personal nature of the other calls forth the opposite. The wise man is therefore careful in regard to what he has to say concerning this or that one; for, generally speaking, it is a sad commentary upon one's self if he find only the disagreeable, the objectionable. *One lives always in the atmosphere of his own creation.*

Again, it is sometimes said: But such a one has such and such habits or has done so and so, has committed such and such an error or such and such a crime. But who, let it be asked, constituted me a judge of my fellow man? Do I not recognize the fact that the moment I judge my fellow man, by that very act I judge myself? One of two things, I either judge myself or hypocritically profess that never once in my entire life have I committed a sin, an error of any kind, never have I stumbled, never fallen, and by that very profession I



pronounce myself at once either a fool or a knave, or both.

Again, it is said: But even for the sake of helping, of doing some service, I could not for my own sake, for character's, for reputation's sake, I could not afford even to be seen with such a person. What would people, what would my friends, think and say? True, apparently at least, but if my life, my character, has such a foundation, a foundation so weak, so uncertain, so tottering, as to be affected by anything of this kind, I had better then look well to it, and quietly, quickly, but securely, begin to rebuild it; and when I am sure that it is upon the true, deep, substantial foundation, the only additional thing then necessary is for me to reach that glorious stage of development which quickly gets one out of the personal into the universal, or rather that indicates that he is already out of the one and into the other, when he can say: They think. What do they think? Let them think. They say. What do they say? Let them say. . . .

The wise man is he who, when he desires to rid a room of darkness or gloom, does not attempt to drive it out directly, but throws open the doors and the windows that the room may be flooded with the golden sunlight, for in its presence darkness and gloom cannot remain. So the way to help a fellow man and a brother to the higher and better life is not by ever prating upon and holding up to view his errors, his faults, his shortcomings, any more than in the case of children, but by recognizing and ever calling forth the higher, the nobler, the divine, the God-like, *by opening the doors and the windows of his own soul*, and thus bringing about a spiritual perception, that he may the more carefully listen to the inner voice, that he may the more carefully follow "the

light that lighteth every man that cometh into the world." For in the exact proportion that the interior perception comes will the outer life and conduct accord with it—so far, and no farther. . . .

In this matter of service, as in all other matters, that supreme regulator of human life and conduct—good common sense—must always be used. There are some natures, for example, whom the more we would do for, the more we would have to do for, who, in other words, would become dependent, losing their sense of self-dependence. For such, the highest service one can render is to lead them as judiciously and as indirectly as possible to the sense of self-reliance. Then there are others whose natures are such that, the more they are helped, the more they expect, the more they demand, even as their right, who, in other words, are parasites or vultures of the human kind. In this case, again, the greatest service that can be rendered may be a refusal of service, a refusal of aid in the ordinary or, rather, expected forms, and a still greater service in the form of teaching them that great principle of justice, of compensation, that runs through all the universe—that for every service there must be in some form or another an adequate service in return, that the law of compensation in one form or another is absolute, and in fact, the greatest forms of service we can render anyone are, generally speaking, along the lines of teaching him the great laws of his own being, the great laws of his true possibilities and powers, and so the great laws of self-help.

## The awakening

**T**he question of aiding the poor and needy has passed through three distinct phases of development in the world's history. In early times it was, "Each one for himself, and the devil take the hindmost." From the time of the Christ and up to the last few years it has been, "Help others." Now it is, "*Help others to help themselves.*" The wealthy society lady going down Fifth Avenue in New York, or Michigan Avenue in Chicago, or Charles Street in Baltimore, or Commonwealth Avenue in Boston, who flings a coin to one asking alms, is *not* the one who is doing a true act of charity; but, on the other hand, she may be doing the one she thus gives to and to society in general much more harm than good, as is many times the case. It is but a cheap, a very cheap way of buying ease for her sympathetic nature or her sense of duty. Never let the word "charity," which always includes the elements of interested service, true helpfulness, kindness and love, be debased by making it a synonym of mere giving, which may mean the flinging of a quarter in scorn or for show. . . .

Even in religion I think we shall find that there is nothing greater or more important than this great principle of service, helpfulness, kindness and love. Is not Christianity, you ask, greater or more important? Why, bless you, is this any



other than Christianity, is Christianity any other than this, at least if we take what the Master Teacher Himself has said? For what, let us ask, is a Christian?—the real, not merely in name. A follower of Christ, one who does as He did, one who lives as He lived. And, again, who was Christ? He that healed the sick, clothed the naked, bound up the broken-hearted, sustained and encouraged the weak, the faltering, befriended and aided the poor, the needy, condemned the proud and the selfish, taught the people to live nobly, truly, grandly, to live in their higher, diviner selves, that the greatest among them should be their servant, and that His followers were those who lived as He lived. He spent all His time in the service of humanity. He gave His whole life in this way. He it was who went about doing good.

Is it your desire then, to be numbered among His followers, to bear that blessed name, the name “Christian”? Then sit at His feet, and learn of Him, love Him, do as He did, as He taught you to do, live as He lived, as He taught you to live, and you are a Christian, and you are not unless you do. True Christianity can be found in no other way.

Naught is the difference what one may call himself; for many call themselves by this name to whom Christ says it will one day be said, “I never knew you: depart from me, ye cursed.” Naught is the difference what creeds one may subscribe to, what rites and ceremonies he may observe, how loud and how numerous his professions may be. All of these are but as a vain mockery, unless he *is* a Christian; and to be a Christian is, as we have found, to be a follower of Christ, to do as He did, to live as He lived. Then live the Christ life. Live so as to become at one with God, and dwell continually in this blessed at-one-ment. The trouble all along has been that so many have mistaken the mere person of the Christ, the mere physical Jesus, for His life, His spirit, His

teachings, and have succeeded in getting no farther than this as yet, except in cases here and there.

Now and then a rare soul rises up, one with great power, great inspiration, and we wonder at his great power, his great inspiration, why it is. When we look deeply enough, however, we will find that one great fact will answer the question every time. It is living the life that brings the power. He is living the Christ life, not merely standing afar and looking at it, admiring it, and saying, Yes, I believe, I believe, and ending it there. In other words, he has found the kingdom of heaven. He has found that it is not a place but a condition; and the song continually arising from his heart is: There is joy, only joy.

The Master, you remember, said: "Seek ye not for the kingdom of heaven in tabernacles or in houses made with hands. Know ye not that the kingdom of heaven is within you?" He told in plain words where and how to find it. He then told how to find *all other* things, when He said, "Seek ye first the kingdom of heaven, and all these other things shall be added unto you." Now, do you wonder at His power, His inspiration, His abundance of all things? The trouble with so many is that they act as if they do not believe what the Master said. They do not take Him at His word. They say one thing: they do another. Their acts give the lie to their words. Instead of taking Him at His word, and living as if they had faith in Him, they prefer to follow a series of old, outgrown, man-made theories, traditions, forms, ceremonies, and seem to be satisfied with the results. No, *to be a Christian is to live the Christ life*, the life of Him who went about doing good, the life of Him who came not to be ministered unto, but to minister.

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We will find that this mighty principle of love and service is the greatest to live by in this life, and also one of the gates



whereby all who would must enter the kingdom of heaven.

Again we have the Master's words. In His own and only description of the Last Judgment, after speaking of the Son of Man coming in all His glory and all the holy angels with Him, of His sitting on the throne of His glory with all nations gathered before Him, of the separation of this gathered multitude into two parts, the one on his right, the other on his left, he says: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we *thee* an hungered and fed *thee*? or thirsty, and gave *thee* drink? When saw we *thee* a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we *thee* sick, or in prison, and came unto *thee*? And the King shall answer, and say unto them, Verily I say unto you, *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

"Then shall he say unto them on the left hand, Depart from me, ye cursed. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; sick, and in prison, and ye visited me not. Then shall they answer him, saying, Lord, when saw we *thee* an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, *Inasmuch as ye did it not to one of the least of these, ye did it not to me.*"

After spending the greater portion of his life in many distant climes in a fruitless endeavor to find the Cup of the Holy



Grail,\* thinking that thereby he was doing the greatest service he could for God, Sir Launfal at last returns an old man, gray-haired and bent. He finds that his castle is occupied by others and that he himself is an outcast. His cloak is torn, and instead of the charger in gilded trappings he was mounted upon when as a young man he started out with great hopes and ambitions, he is afoot and leaning on a staff. While sitting there and meditating, he is met by the same poor and needy leper he passed the morning he started, the one who in his need asked for aid, and to whom he had flung a coin in scorn as he hurried on in his eager desire to be in the Master's service. But matters are changed now and he is a wiser man. Again the poor leper says:

“For Christ’s sweet sake, I beg an alms”;  
The happy camels may reach the spring,  
But Sir Launfal sees only the grewsome thing,  
The leper, lank as the rain-blanchèd bone,  
That cowers beside him, a thing as lone  
And white as the ice-isles of Northern seas  
In the desolate horror of his disease.

And Sir Launfal said: “I behold in thee  
An image of Him who died on the tree;  
Thou also hast had thy crown of thorns,  
Thou also hast had the world’s buffets and scorns,

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\* “According to the mythology of the Romancers, the Sangreal, or Holy Grail, was the cup out of which Jesus partook of the Last Supper with his disciples. It was brought into England by Joseph of Arimathea, and remained there, an object of pilgrimage and adoration, for many years in the keeping of his lineal descendants. It was incumbent upon those who had charge of it to be chaste in thought, word, and deed; but, one of the keepers having broken this condition, the Holy Grail disappeared. From that time it was a favorite enterprise of the Knights of Sir Arthur’s court to go in search of it.”—*James Russell Lowell*.

And to thy life were not denied  
The wounds in the hands and feet and side:  
Mild Mary's Son, acknowledge me;  
Behold, *through him*, I give to thee!"

Then the soul of the leper stood up in his eyes  
And looked at Sir Launfal, and straightway he  
Remembered in what a haughtier guise  
He had flung an alms to leprosie,  
When he girt his young life up in gilded mail  
And set forth in search of the Holy Grail.  
The heart within him was ashes and dust;  
He parted in twain his single crust,  
He broke the ice on the streamlet's brink,  
And gave the leper to eat and drink,  
"Twas a mouldy crust of coarse brown bread,  
"Twas water out of a wooden bowl,  
Yet with fine wheaten bread was the leper fed,  
And 'twas red wine he drank with his thirsty soul.

As Sir Launfal mused with a downcast face,  
A light shone round about the place;  
The leper no longer crouched at his side,  
But stood before him glorified,  
Shining and tall and fair and straight  
As the pillar that stood by the Beautiful Gate,  
Himself the Gate whereby men can  
Enter the temple of God in Man.

And the voice that was calmer than silence said,  
"Lo, it is I, be not afraid!  
In many climes, without avail,  
Thou has spent thy life for the Holy Grail;

Behold, it is here,—this cup which thou  
Didst fill at the streamlet for me but now;  
This crust is my body broken for thee,  
This water His blood that died on the tree;  
The Holy Supper is kept, indeed,  
In whatso we share with another's need;  
Nor what we give, but what we *share*,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and me."

The fear is sometimes entertained, and the question is sometimes asked: May not adherence to this principle of helpfulness and service become mere sentimentalism? Or still more, may it not be the means of lessening another's sense of self-dependence, and thus may it not at times do more harm than good? In reply let it be said: If the love which impels it be a selfish love, or a weak sentimentalism, or an effort at show, or devoid of good common sense—yes, many times. But if it be a strong, genuine, unselfish love, then no, never. For, if my love for my fellow man be the true love, I can never do anything that will be to his or anyone else's detriment, nothing that will not redound to his highest ultimate welfare. Should he, for example, come and ask of me a particular favor, and were it clear to me that granting it would not be for his highest good ultimately, then love at once resolves itself into duty, and compels me to forbear. A true, genuine, unselfish love for one's fellow man will never prompt, and much less permit, anything that will not result in his highest ultimate good. Adherence, therefore, to this great principle in its truest sense, instead of being a weak sentimentalism, is, we shall find, of all practical things the *most intensely practical*.



## The incoming

O dull, gray grub, unsightly and noisome, unable to  
roam,

Days pass, God's at work, the slow chemistry's going  
on,

Behold! Behold!

O brilliant, buoyant life, full winged, all the heaven's  
thy home!

O poor, mean man, stumbling and falling, e'en shamed  
by a clod,

Years pass, God's at work, spiritual awakening has  
come,

Behold! Behold!

O regal, royal soul, then image, now the likeness of  
God.

**T**he Master Teacher, He who appeals most strongly and comes nearest to us of this western civilization, has told us that the whole and the highest duty of man is comprised in two great, two simple precepts—love to God and love to the fellow man. The latter we have already fully considered. We have found that in its real and true meaning it is not a mere indefinite or sentimental abstraction, but that it is a vital, living force; and in its manifestation it is life, it is action, it is service. Let us now for a moment to the other, love to God, which in great measure however, let it be said, has been considered in dealing with love to the fellow man. Let

us see, however, what it in its true and full nature reveals.

The question naturally arising at the outset is: Who, what is God? I think no truer, sublimer definition has ever been given in the world's history, in any language, in any clime, than that given by the Master himself when, standing by the side of Jacob's well, to the Samaritan woman he said: God is Spirit; and they that worship Him must worship Him in spirit and in truth. God is Spirit, the Infinite Spirit, the Infinite Life back of all these physical manifestations we see in this changing world about us, and of which all, including we ourselves, is the body or outer form; the one Infinite Spirit which fills all the universe with Himself, so that all is He, since He is all. All is He in the sense of being a part of Him; for, if He is all, there can be nothing that is outside of, that is not a part of Him, so that each one is a part of this Eternal God who is not separate from us, and, if not separate from us, then not afar off, for in Him we live and move and have our being, *He is the life of our life*, our very life itself. The life of God is in us, we are in the life of God; but that life transcends us so that it includes all else—every person, every animal, every grass-blade, every flower, every particle of earth, every particle of everything, animate and inanimate. So that God is *All*; and, if all, then each individual, you and I, must be a vital part of that all since there can be nothing separate from it; and, if a part, then the same in nature, in characteristics—the same as a tumbler of water taken from the ocean is, in nature, in qualities, in characteristics, identical with that ocean, its source. God, then, is the Infinite Spirit of which each one is a part in the form of an individualized spirit. God is Spirit, creating, manifesting, ruling through the agency of great spiritual laws and forces that surround us on every side, that run through all the uni-

verse, and that unite all; for in one sense, there is nothing in all this great universe but law. And, oh, the stupendous grandeur of it all! These same great spiritual laws and forces operate within us. They are the laws of our being. By them every act of each individual life is governed. . . .

The promise was given that our conversation should not be extended, and unless we conclude it now, the promise will not be kept. Our aim at the outset, you will remember, was to find answer to the question: How can I make life yield its fullest and best? How can I know the true secret of power? How can I attain to true greatness? How can I fill the whole of life with a happiness, a peace, a joy, a satisfaction, that is ever rich and abiding, that ever increases, never diminishes?

Two great laws come forward: the one, that we find our own lives in losing them in the service of others—love to the fellow man; the other, that all life is one with, is part of, the Infinite Life, that we are not material, but spiritual beings, spiritual beings here and now, and a living as such, which brings us in turn to a realization of the higher, the God-self, thus bringing us into the realm of all peace, all power, and all plenty—this is love to God.

And I wonder now if we have found the answer true and satisfactory. We have sat at the feet of the Master Teacher, and He has told us that we have. We have found that through them, and through them alone, *true* greatness, power, and success can come; that through them comes the richest joy, the greatest peace and satisfaction this world can know. We have also found that, if one's desire is to make life narrow, pinched and of little value, to rob it of its chief charms, the only requirement necessary is to become self-centered, to live continually with the little, stunted self,



which will inevitably grow more and more diminutive and shriveled as time passes, instead of reaching out and having a part in the great life of humanity, thus illimitably intensifying and multiplying one's own. For each act of humble service is that divine touching of the ground which enables one to get the spring whereby he leaps to ever greater heights. We have found that a recognition of these two laws enables one to grow and develop the fullest and richest life here, and that they are the two gates whereby all who would must enter the kingdom of heaven.

Around this great and sweet-incensed altar of love, service and self-devotion to God and the fellow man, can and do all mankind bow and worship. To it can all religions and creeds subscribe: it is the universal religion.

Then become at one with God, as did His other Son, through the awakening to the real self and by living continually in this the higher, the God-self. Become at one with humanity, as did His other Son, by bringing your life into harmony with this great, immutable law of love and service and self-devotion, and so feel once for all the power and the thrill of the life universal.

Your life will then be the greatest, the grandest, the most joyous this world can know; for you will indeed be living the Christ life, the life that is beyond compare, the life to which all the world stretches out its eager palms, and innumerable companies will rise up and call you blessed, and give thanks that such a life is the rich heritage of the world. The song continually arising from your lips will then be: There is joy, only joy; for we are all one with the Infinite Life, all parts of the one great whole, and the Spirit of Infinite Goodness and Love is ever ruling over all.

# The new alinement of life

Concerning the mental laws of a greater personal  
and public power

## Directions of alinement

The interest of thinking men and women the world over is being directed toward, is being focused upon, we might almost say, a very definite and a very significant field of thought. Life, *life* and the things that pertain most directly to it are, after all, they are finding, the things that really count.

There is a religious, a philosophical, and a political renaissance, so to speak, that has come into being among us. It is unquestionably of a very definite and clear-cut nature. It is more far-reaching in its scope and its influence than the Renaissance of history, in that it is practically world-wide in its inclusiveness.

There are new laws and forces that we are coming into the knowledge of, that are changing the very foundations of life and that are leading, for many, to a more effective, a saner, a sweeter and a more light-hearted way of living. There are new lights that are illumining the minds and that are kindling with a warmer glow the hearts—and that are therefore changing and renewing the outlook—of the lives of men and women everywhere. We are discarding many old



and too-long-held, they say, half-truths, once of value, now a hindrance, for better founded, newer truths.

On the part of large groups of men and women, questions identical with or akin to the following are being asked: Is there a finer balance in Life? Am I up to and am I keeping myself up to par in my mental and physical life? Am I making an adequate or anywhere near an adequate use of the inner powers and forces—the “hidden energies” of life—in my everyday living? Am I concerning myself primarily with life, or with its accessories? Am I contributing my due share to the friends’, the neighbors’—the world’s work, needs, problems, joys? . . .

Whenever a man or a woman gives more thought, more time and attention to the mere accessories of life than to the life itself, there is an *inner something* that arises to protest and that will not down. If one refuses to heed it, there is no abiding satisfaction then to be found. Moreover when the cloudy or the dark day comes, as come it inevitably does now and then in every life, there is no refuge to fall back upon. . . .

When, therefore, Henri Bergson, with his marvelous insight and intuition, comes to the metropolis—the commercial metropolis, if you please—of the New World, for a series of lectures, thousands lay by their work to go up to hear him, and as many thousands are turned away through lack of room for their admittance. Men and women are inspired to greater depths of thought and feeling—and who could help being so inspired—by his spiritual basis of life, his system of “creative evolution,” his teachings of self-help, and of the almost limitless possibilities of human life and en-

deavor, that "joy and happiness are great impulses to prolonged and more highly developed life."

Even then he is formulating and systematizing, but with a wonderful grasp, the thoughts that have stirred already in the minds of other men and women of depth and insight. The following extract from a recent letter from that clear thinker and keen observer and one of our foremost men of letters, John Burroughs, seems therefore not strange but natural: "I am going to New York next week to hear Bergson. He has turned my head with the finest philosophical wine I ever drank—real champagne of the spirit. His work comes home to me because I was a Bergsonian fifty years ago."

Out from the little Old World city of Jena—forever associated with the life and thought and the personality of Goethe, Schiller, Fichte, Hegel and Schelling, Rudolf Eucken comes to the same metropolis, as well as to various centers of learning, with his wonderful inspiration for both mind and heart, and gives to religion and to a more Christian Christianity an impetus that attracts and enthralls great numbers of men and women. Of a wonderful religious insight in addition to his keen philosophical perceptions, his philosophy of "Activism"—reflection and meditation to be followed by *active creative effort*—is giving to multitudes that better balance of life that so many in our day are finding they stand so keenly in need of. . . .

And then in our own midst, William James, too large to be cabined and confined by the influences, the thought, the terminologies of academic walls, or to give time to the disquisitions that not one in a score of thousands find interest in because they are more interested in the actual helps to

free, active, wholesome living, gives to the world his philosophy of "Use." It is a philosophy pre-eminently of life, in that it helps one concretely to know himself and his inner powers and forces; in that it helps men and women by the thousands to *live*, instead of giving merely thoughts about some particular terminology or concepts or even phases of living.

Through his recognition of the element of "use" in the daily living of men and women, and his simple, concrete and therefore effective presentation of his philosophy and metaphysics, he becomes world-wide in his influence and helpfulness. He becomes the most significant—the greatest man in his chosen field—that has ever been connected with any American institution of learning.

With such, shall we say giants, as guides, is it any wonder that earnest men and women everywhere are getting helps that are further calling out and that are supporting those intuitive perceptions and realizations of their own, those Divine inner promptings, those voices of God speaking within their own souls? It is not to be marveled at that multitudes are now getting hold of a *philosophy of life*, a *religion of life*: they are finding that such a philosophy and such a religion is a real, vital, telling thing—something different from that they had formerly supposed.

Where formerly was doubt, fear, weakness, darkness, even blackness at times, there is now faith and hope and courage and greater love and more abundant power—the fulness and the glow and the satisfaction of *effective active living*. . . .

An intense earnestness in the quest of religion, a religion of the spirit that relates itself intimately to the affairs of everyday life, is animating vast numbers of men and women



everywhere and is making them profoundly dissatisfied with modern ecclesiasticism with many of its now untenable tenets. Many are even questioning as to whether organized religion as we have it in Christendom today, is not standing directly in the way of the vitalizing and redeeming message of life that the great Judean teacher gave to the world. Thinking men and women everywhere are therefore demanding that there be a complete re-formation of Christian faith to meet the light and temper of the times. And the great beauty of it all is that as organized Christianity has been gradually losing its hold through an ecclesiastical system complex and perplexing, all classes and conditions of men are getting an ever deeper admiration and love for the unique personality of the Carpenter. . . .

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The fact of the coming of *democracy*, worldwide in its entry, differing from anything in democracy the world so far has ever known and advancing everywhere with rapid strides, is probably the most pronounced and the most significant fact of this our time. The thought and the endeavors of the *best* men and women of the time are now giving themselves to its fuller consummation. To them in great measure is to be attributed this political renaissance that is among us. Political expressions of the type of the following . . . by Woodrow Wilson give abundant evidence of this: "We are upon the eve of a great reconstruction. . . . We stand in the presence of a revolution—not a bloody revolution, America is not given to the spilling of blood—but a silent revolution whereby America will insist upon recovering in practice those ideals which she has always professed, upon securing a government devoted to the general interest and not to special interests.

"I believe, as I believe in nothing else, in the average integrity and the average intelligence of the American people, and I do not believe that the intelligence of America can be put into commission anywhere. I do not believe that there is any group of men of any kind to whom we can afford to give that kind of trusteeship.

"I want to belong to a nation, and I am proud that I do belong to a nation, that knows how to take care of itself. If I thought that the American people were reckless, were ignorant, were vindictive, I might shrink from putting the Government into their hands. But the beauty of democracy is that when you are reckless you destroy your own established conditions of life: when you are vindictive, you wreak vengeance upon yourself; the whole stability of democratic polity rests upon the fact that every interest is every man's interest."

Blessed is the nation whose young men and women early get their lives grounded upon a working basis of religion or philosophy, even though either or both be very simple and fundamental in their nature. And fortunate also are the young men and women, in that the helps born of these are available for the greater portion rather than for merely the latter portion of their lives.

They are more fully equipped thereby for the realization of "The Dream" of the exquisite little poem by Edwin Markham:

Great it is to believe the dream  
When we stand in youth by the starry stream;  
But a greater thing is to fight life thru  
And say at the end, "The dream is true!"

## The Master alignment of life

There are supreme moments in the life of the race. There are supreme moments in the lives of individuals. The significantly supreme moments in the history of the race occur when some elemental and vital truth in connection with human life and conduct is given utterance to by some great prophet or seer, "*open-windowed to God*." The supreme moments in the individual life occur when such truths are realized, appropriated and are thereby made to vitalize aspiration and life.

The greatest saying in the world's history was given utterance to by a comparatively young man in an Oriental town some nineteen hundred years ago. It was in a country at the time under the domination of Roman rule. He was a young Galilean with but a very limited education of the schools, according to the manner of the times. He had been a country carpenter and he was also the son of a country carpenter. His family was of sterling worth but very poor and of no special social standing or note in or about his native village. Notwithstanding these facts, he had manifested from his early youth a great desire for learning and had displayed a marked aptitude for discerning the things of the spirit. He



worked with his father at carpentering, and together for some years they journeyed to and fro, in and through the adjoining districts of his native village.

He was pre-eminently one of the "common people"; he shared their burdens and came and went with them, and with them he smarted under the injustices and at times the cruelties and even the horrors of the then well-entrenched Roman rule. Before he was thirty he began to address little groups of hearers, to teach certain truths that had taken a strong hold on him. He seemed to have possession of certain truths and a certain unique and effective way of presenting them, in marked distinction from those of his time. His teaching, and especially his manner of presenting it, was in marked contrast with the custom of the time—and there was much custom then even as there is now.

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For some time he had been speaking to these little groups of hearers that had gathered in and about the market places, on the hillsides and elsewhere, of a wonderful truth that had taken possession of him and that continually cried out for utterance. As time passed he spoke to larger and ever larger open-air gatherings and in larger places; the crowds were increasing in size as the knowledge of his message and of his unusual way of presenting it became more generally known. We find him now in many large places, among them the larger centers where some of the chief places of worship were located.

. . . In connection with all of his teachings there was a sort of frankness and independence in his manner and in his message that no one could fail to recognize and that no one failed to marvel at. It was so different from what they were accustomed to.

Particularly noticeable was this characteristic on the day

he gave utterance to a certain great truth, which he put in such a form that it has become a statement of the greatest truth of all time. Numbers of questions had been asked him as he spoke that day, some genuine and sincere, some with an effort to discredit him, even to make fun of him, partly perhaps because of his lack of standing and education according to the measure of the schools, partly because he was a Nazarene—one of the most “common” of the orders of the people of the time—and primarily and unquestionably because his message and his manner of presenting it were so much at variance with that to which the people had been accustomed.

Then a certain lawyer arose and had his fling. A lawyer was a scribe, an interpreter or teacher of the ecclesiastical law and observances—chiefly the latter. His question was: “Master, which is the great commandment in the law?” Jesus said unto him, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”

I have called this the greatest saying in the world's history. It is so not because it was given form and utterance by this wonderful Galilean teacher, though the fact of its coming from him, as his after life and influence have so abundantly demonstrated, gives it a tremendous weight. In its expanded form it is the basis of all religion and the basis of all idealistic and practical philosophy. It is revolutionary, in a constructive sense, in that it will revolutionize the lives of all who grasp and appropriate it, and when grasped and appropriated by a sufficient number it will revolutionize and reconstruct human society from top to bottom. . . .

## The conditions of His time

**T**he people of Judea were a portion of a race that had been a very devout and God-led people. Many inspired ones had arisen in their ranks—many prophets and great teachers. The time had come, however, when they had become settled in the dead-level of the commonplace, through tradition, through dogma, kept alive and administered by a well-founded ecclesiastical institution or system. The soul's windows were not kept open toward Jehovah as formerly, but now toward Jerusalem.

All inspiration had gone, it was all form and ceremony—the spirit was nowhere. All teachings were based upon the teachings of the inspired ones of former times. There was no longer any realization among them. The church, the law, authority had become everything. There was no utterance of anything without, “it is said,” “it is written,” “the prophets have said,” “Moses has said,” “thus saith the Lord.” The organization of ecclesiasticism with its dead dogmas had taken the place of the living spirit speaking and moving through living men. The spirit was dead; the empty forms alone remained.



Into these surroundings came this young Judean teacher, who had this clear, this almost startling, this mighty vision of the essential oneness of the human life with the Divine, with all its tremendous possibilities, not only for himself, but—as he never failed to teach in season and out of season—for every human soul. . . .

Another chief characteristic was that this once proud people was now in a state of bondage and was under the domination of the Roman Empire—at this particular time perhaps the most merciless ruler in the world. Her chief motive had become taxes, tributes, loot, that her rulers and ruling classes might live in an excessive luxury and display that had already degenerated into bestiality and that was driving them, as well as the Empire, to destruction. Under these conditions nothing seemed to satisfy her insatiable greed. Her subjugating hand had already reached and covered all Judea and all Palestine.

For a long time there had been a tradition that a Messiah, a deliverer, would come to them. They had grown weary in waiting. Notwithstanding this, they were always expectant and there was a tradition among the more lowly that he might be born in any, even the simplest and humblest, home. In an exceptionally humble home—his father and mother, earnest, devout people, but smarting under the injustices and the tyranny of a foreign rule as all their neighbors and kinfolk were—Jesus was born. Following him came other brothers and sisters. . . .

He used simple, homely illustrations in the presentation of his teachings—illustrations cast many times in the form of parables that all could understand. They were always

illustrations and parables taking the tang of the common life—the workshop, the tilling of the soil, the husbandman and his vines, the shepherd and his flocks, the cattle on the hillsides, the ox and its yoke, the fields and the flowers, the market place with its children playing about, the laborer waiting for his hire, tradesmen and customers doing business, and where all classes gathered and gossiped. Feasts, marriages, and waiting on marriages—all were used by him in his efforts to present his truth simply, concretely, convincingly. . . .

## Science and modern research

Modern scientific research, the findings of the science of evolution, higher criticism, and the uncoverings and findings of archeology during the past fifty years have all combined to do away with an infallible Bible in the old accepted sense of the term. They have not touched the *fact of inspiration* in connection with it, but they have touched the fact that the degree of inspiration in various portions of it differs greatly. There can be no place in a continually evolving and still growing world for an infallible Bible, any more than there can be for an infallible church or an infallible religion. . . .

We don't take the astronomy, the medicine, the geography of 1413 or of 1513—why should we take its religion, something that far more vitally concerns us than astronomy, or medicine, or geography? Even the clergy repeat with reservation many things that had their origin even before 1413 or 1513, but that have clung with a sort of stifling hold to the Christian religion of today. Some of them we now know are not true, and some are totally valueless today—why not then be brave enough to drop them? . . .



## The ideal mental day

There are people by the thousands today who are awakening to an important fact, who are grasping and utilizing the laws of "scientific mind- and body-building," and who through the agency of these laws are stepping, so to speak, into a new world. They are exchanging fears and forebodings with their neutralizing and destructive influences, for faith and hope and courage with their straight-to-the-mark, get-somewhere influences. They are exchanging disease for bodily health and strength and vigor. They are exchanging poverty with its attendant limitations for plenty and abundance. They are finding that life, when we get at it from the right side, is something intensively interesting in all its details; that it is something every day of which is to be lived and enjoyed, and not something merely to get through with. They, by the renewing of their minds and thereby their lives, are becoming definite, distinctive forces in the world.

If thought is the silent, subtle force that it is, if it is the cause that stamps the prevailing conditions of every life, then he or she is wise who uses it definitely and intelligently, and who molds the conditions and affairs of the daily life

with it—who, in other words, conditions circumstances, instead of allowing the process to be reversed, and becomes, as is true in so many cases, a conditioned circumstance.

Life is not so complex if we do not persist in making it so. We can simplify it a great deal more than we do. Emerson undoubtedly had this in mind when he said: "Just to fill the hour—that is happiness. Fill my hour, ye gods, so that I shall not say, whilst I have done this, 'Behold, also, an hour of my life is gone'—but rather, 'I have lived an hour.'"

Each day is a fresh beginning. We are, as it were, just beginning life. In a sense there is no past, no future. Wise is he who takes today and lives it, and tomorrow when it comes—but not before it comes. The past is of value only by way of the lessons it has brought us. There should be no regrets or crippled energies that result from such. We have stumbled—all have stumbled. The wise person does not allow himself to be discouraged in the face of even innumerable stumblings. Sometimes it is through these that we learn the most. The wise person is he who, when he stumbles and falls, even flat, gives time enough to recognize the cause, *who quickly learns his lesson*, and who then picks himself up and goes on without wasting even a moment in regret. In this way his very stumblings and fallings become an asset. Growth through discipline is one of the great facts of life. . . .

# The power that wins

Henry Ford and Ralph Waldo Trine in an intimate talk on life—the inner things—the things of the mind and spirit—and the inner powers and forces that make for achievement.



## The power that wins

MR. FORD: Well, anything that will give us courage and real help, is of value.

MR. TRINE: Instead of standing upright mentally and spiritually—and through this physically—millions of men and women are under the spell, and in time the power of fear, and the negation that it brings. In this way, and unconsciously, *we inhibit the Power* that naturally and normally works in and through us—and therefore for us.

And what volumes it should speak to those interested in the real development of Christianity and the church—especially where the young men and women of today, with their clear-thinking minds on these matters, and demanding the things of real value that the Master himself taught, are concerned.

A man or a woman who finds this Inner Center, and lives from it, will never slump in mind, or spirit, or body but will live courageously and therefore splendidly every day, and straight to the end. Jesus knew what He was talking about; and it is the biggest thing in life that we can know. This

knowledge of the *reality* of the Life within us is undoubtedly what He had in mind when He said: "I am come that ye might have life and that ye might have it more abundantly."

Now pardon my length here—I hope I haven't been too long winded—and pardon my repeating again His great and His continually reiterated injunction and therefore teaching: "Seek ye first the Kingdom of God . . . and all of these things shall be added unto you." Do this, He said, and then: "Do not worry about your life," or, as some versions have it, "take no thought for the morrow." To me it is hard to see how anything can be more clear-cut than this—and more valuable. No clear-thinking man or woman can be an apostle of despair; and to know who and what we are as He perceived and taught life, is surely the great help in this.

I feel confident, moreover, that we shall someday find the real *scientific basis* for this finding and this fundamental of the Master; and this will help us to perceive the identity of what we term natural law and spiritual law. Our now rapidly increasing knowledge of the finer forces of life—both about us and within us—may bring this sooner than we think.

MR. FORD: As I have said, my belief is that Jesus was an old person, old in experience; and it was this that gave Him His superior knowledge of life.

MR. TRINE: One of your almost fundamental beliefs, one might say, regarding life is the fact of reincarnation; and it probably grows out of your belief that the purpose, perhaps the sole purpose of life here is "experience"—that we are here for experience, and that unless we get it now, we return and probably time and time again, until we get that which it is necessary for us to get. You have thought a great deal on this line; for somewhere you have said, as I recall it, sub-

stantially this: I believe that our conscious individuality will never be lost. No matter what plane of thought we may inhabit we shall be in full consciousness of our birthright of thinking, and by each experience we shall improve our character.

Has it come to you as to what probably occurs, or what the state is, when we leave the body here? And do you know I often think of that reported saying of the Master—"In my Father's house are many mansions." With his wonderful gift of clear-seeing, did he see that we go to other planets, with bodies adapted to the conditions of life there? To think that this one little planet that we call our earth, in this vast universe of universes, is the only one inhabited, has always seemed to me thoroughly absurd. Pardon my interjecting this bit of my own thought, for I am more than interested in your thought in this.

MR. FORD: Well, that is one subject where anyone can run on as long as he likes and along any line he likes, because there is no check. A man can say there is no life beyond this, and another man can give detailed plans and specifications of a life beyond this, and neither can be checked by known facts. Two things seem clear: first, we are pretty well shut up to this present phase of life so far as our conscious knowledge is concerned; second, in our best condition we are never convinced that the present phase is all. Why should we talk about "the present life"?—it will always be this present life. Life is always life, and the fuller it is the more present the present is. We talk about this present life as if we understood it, and having disposed of it, we are ready to analyze and pronounce on another. Well, there is no other, there is only this, going on, going on, and coming



to itself more and more. Life can not die. Longfellow was right—"There is no death." It is not poetry, it is science. Life that can die would not be life.

What you want, I see, is my opinion. Well, that is all any of us has to give. I expect to go on and gather more experience. I expect to have opportunities to use my experience. I expect to retain this central cell, or whatever it is, that is now the core of my personality. I expect to find conditions of life further on, just as I found conditions of life here, and adapt myself to them, just as I adapted myself to these. As to the religious aspects, I don't know. I think it is all religious, for that matter. The whole system is what it is, and there can be nothing else. That is my opinion. We go on. We don't stop. The further we go the better it becomes, I think. Most men, I suppose, think the same way about it.

MR. TRINE: It has been an interesting conversation to me, Mr. Ford, interesting, suggestive, stimulating. You have indicated to me what you think is the secret of success—business success and real success—and that there can be neither without service, *real service*. This principle that you have also embodied and demonstrated in such concrete form, and in full measure, is and will be, I feel, if you will pardon my saying it, your big and real contribution to the world. Like "the heaven" it is already at work.

I, in turn, think I know the secret of life. Now don't laugh. It, though, is not one—it is two. It is *love* and *courage*. If a man have always love in his heart, and courage in his soul, he is in league with Life; for love, I believe, is its end, and courage is its power.

Love illumines the way and helps also that of the neigh-

bor. Courage is the force that not only keeps us going; it is that creative and building type of thought that is always working for us along the lines that we are going. These two will take a man anywhere in this world and will push open for him then, in their own good way, the Gates that every man must enter. They will give him likewise his best equipment to meet whatever he finds there. The further we go the better it becomes, you think, as you have just said. I think so too.

The greatest  
thing ever known

The moment we fully and vitally realize *who and what we are*, we then begin to build our own world even as God builds His.



## The greatest thing ever known

What is Life? Being is Life. Life is Being. Being, therefore, is our starting point, and indeed our very foundation itself.

Each can form his own idea of Being, so that in reality it needs no defining. By it we mean that self-existent principle of Life and all that attends it, without beginning and without end, the Power that animates all and so is the Life of all. In short, we can scarcely define Being, if indeed it can be defined, without using the word Life, and indeed without identifying the two. Being and Life then are one and the same.

It is Being that projects itself into existence. Being, acting through its own intelligence, prompted by love, projected by will, goes out and *takes* form. We cannot say that it enters into form, for until it projects itself into existence *there is no form*, but form comes by virtue of Being, the self-existent Principle of Life and Power, manifesting itself in existence. So in a sense Life, which is one with Being, is the soul and form of whatever nature the body.

Only as Being projects itself into existence are we able to know it. We can know the fact that Being *is*, but only as it manifests itself in form are we able to know *it itself*.

Being is *one*, not many. As Being is the source of Life, there is then only one Life, and this Being is the Life of all. "The one Divine Being; and this alone is the true Reality in all Existence, and so remains in all Eternity." And there is nothing *real* that is, or, indeed, that can be, outside of it. True then are the words of one of the most highly illumined philosophers of modern times—"Thus we have these two elements: Being, as it is essentially and in itself; and Form, which is assumed by the former in consequence of Existence. But how have we expressed ourselves? What is it that assumes a form? Answer: Being, as it exists in itself, without any change whatever in its inward, Essential Nature. But what, then, is there in Existence? Answer: Nothing else than the One Eternal and Unchangeable Being, besides which there can be nothing."

This Being which is Infinite is in truth then the Infinite Being, and this Infinite Being is what we mean by God—each using the term that appeals most to himself. Literally, the I Am, as is signified by the name Jehovah, which is derived in the Hebrew from the word meaning *to be*. God, then, is the Infinite Being, the Infinite Spirit of Life which fills all in existence with himself alone, so that all is He, since He is All. . . .

*Man* is the only one who has to do with evil, he alone is its author; man, who in his thought separates himself from Divine Being, in whom alone true happiness and blessedness can be found. Regarding the mere bodily existence as his real life, he tries to find pleasure and happiness entirely through these channels, many times by violating the higher laws of his being, and thus what we term evil enters in. But

though man has perfect freedom in all his thoughts and acts, God will suffer no such violation. And so, from the pain and suffering that result from the violation of the higher laws of his being, he is pushed on in his thought and through this in his life to the Reality of his being, and finds that only in conscious union with God true pleasure and blessedness lie, as God surely intends. True, then, evil is not God, nor has God anything to do with evil; for man alone has to do with it so long, and only so long, as he lives his life out of a conscious union with the life of God.

Infinite Being, God, then, is the one and the only Life. You and I in our true selves are Life. It cannot be truly said that we *have* life, for we *are* Life; Life that manifests itself in the form in existence that we denominate by the term body. And as the Infinite Being, the Infinite Life, God, is the I Am, the life of all in existence, then we indeed are parts of the Infinite Being, the Infinite Life, the I Am, of the very God himself. And thus it is that your life and mine is one with the life of God. By this we do not mean the mere body, but the Real Self that takes to itself the form—body. It is utterly impossible that there be any real life that is not one with the life of God. And in this sense it is true that the life of man and the life of God are essentially and necessarily one and the same. In essence they are one and the same; they differ not in quality, for this it is impossible rationally even to conceive of. There is a difference—it is a difference simply in *degree*, not in essence or kind. It is only by reason of our own thought that our life is separate from the life of God, only by reason of our own thought that we live in this separation, if indeed we can use the term *live* where the *full* life is not consciously realized and en-



joyed. Truly, then, "In Him we live and move and have our being." . . .

How is it, then, I hear it asked, that man has the limitations that he has, that he is subject to fears and forebodings, that he is liable to sin and error, that he is the victim of disease and suffering? There is but one reason. He is not living, except in rare cases here and there, in the *conscious realization* of his own true Being, and hence of his own true Self. We must *in thought* be conscious of who and what we are before the qualities and powers of our real Being, and hence our real Selves, actualize or even manifest themselves. Says one of the most highly illumined seers of modern times: "The True Life and its Blessedness consists in a union with the Unchangeable and Eternal; but the Eternal can be apprehended *only by Thought*, and is in no other way approachable by us."

Thought is the atmosphere, the element, in a sense the very substance, of the phase of Divine Being that we call human life. How much it is likewise that of other forms of Divine Being in existence, as we see it in the various manifestations of life around us, we cannot be so fully certain of. But certain it is that through thought, and through thought alone, we are able to conceive of Divine Being as the Infinite Spirit and Essence of Life, and then to see clearly that it is the Life of our Life, and then to live in the realization of our oneness with it, and in this way allow the Divine Word to become incarnate in us by being thus fully and completely manifest in us, precisely as it became manifest and hence incarnate in the Christ Jesus, as we shall hereafter find.

When Divine Being manifests itself in physical human form, its inward essential nature or reality changes not, for

this from its very nature it is impossible for it in any way to do. It does, however, have to manifest itself through the agency of physical senses, and precisely for this reason is it that for a time our real inward Essential Nature and Life is concealed from us, but this again only by reason of our limited comprehension.

When we are born into the world of Nature we see and know through and by means of the physical senses, and the natural physical world becomes to us for a time the *real* world. By and by, however, through these very senses we are able to conceive of the One and Eternal Source of Life as our real and therefore our only life, and then through them to hold ourselves in this living realization. Hence, first that which is natural and *then* that which is spiritual is necessarily as well as literally and philosophically true. Happy, however, is the man who dwells not long as the purely natural man, but is early transformed into the spiritual, and so in whom the Divine Word early becomes incarnate.

Blessed state indeed, says the thoughtful and earnest seeker for the best things in life, and more to be prized than all else besides; but if this state is really possible of realization, what can be said regarding the method of entering into it? There is only one thing in all the wide universe that will enable you as well as all the world to do it effectually. "Be ye therefore transformed by the renewing of your minds." This is the force, the transforming power, so far as the form of life we denominate by the term human is concerned, this and this alone.

True, then, and most welcome is the great fact of facts that the world is beginning to become so conscious of today, that "The mind is everything; what you think, you become." Mortal mind? says one. Yes and no. Strictly speaking, there

is no such thing as mortal mind—there is only Divine Mind. When in our own thought and by reason of our limited comprehension, we shut ourselves off and look upon ourselves as individual physical beings, we give birth to a temporary mode of thought, that might well be termed mortal mind, or, rather, the product of mortal mind. But it is at first natural, and it is only by using this “mortal mind” that it is able to be transformed, and hence renewed into the Divine Mind. So by wisely using that which we have, the natural, we are transformed from that which is most apparent, and consequently that which we think we are, the mortal, the physical, into that which from all eternity we in reality are, and never except in our own minds can get away from—the Spiritual, the Divine.

It is through this instrumentality that the Divine Life within us, the Divine Life with all its ever-ready-to-break-forth glories and powers, is enabled to be changed from a mere passive and hence potential actuality, and to burst forth into the full splendors of conscious, active life. Surely, then, thought rightly directed and rightly used has within it the true regenerating and hence redeeming power; through it and it alone are we able to make for ourselves a new heaven and a new earth, or, rather, by thus finding the kingdom of God, and through it entering into the conscious realization of the heavenly state, are we able to make for ourselves a new earth by actualizing the kingdom of Heaven in our lives while living on the earth, and which, when once truly realized, can never be lost. . . .

“I am thine own Spirit” are the words that the Infinite Father by means of the Inner Voice is continually speaking to every human soul. He who *will* hear *can* hear, and through it step out into fullness of life.



We hear much in the prevailing crude and irrational theology in regard to the "fall of man"; but it is only as man has departed from the Inner Light, and gone after false man-made gods, that anything that might rationally be termed a "fall" has come about. Separating our lives in thought from their oneness with Divine Life is what constitutes, and what alone will ever constitute, the fall of man. But the teaching that has come to us through past generations, which has as its dominant keynote, poor worm and miserable sinner, death and the grave, is as false as it is pernicious and therefore damnable in its influences. These old thoughts and words have had the influence of taking heaven out of earth and populating the earth with doubt and error and sin and crime. New and true thoughts and words will make literally a new heaven and a new earth.

Man is essentially Divine, part and parcel of the Infinite God, and so essentially good. When he severs his connection in consciousness with the Divine, then and then only do doubt and error and sin and crime, with their consequent pain, suffering, disease and despair, enter into his life. Only a pure and radical infidel—by this we mean one who is in reality such, for there are many who are called infidels, even by many avowed religionists, who live a far truer religion than they themselves live—can rationally hold to the doctrine of original sin, with its consequent poor worm and miserable sinner. The religious teacher who professes to believe in God as the One Divine and Supreme Being, and at the same time holds to this irrational doctrine, is many times more a disciple of the Devil, whom he recognizes and whose power he evidently respects, than he is of the Infinite God in whom he *professes* to believe. He and he alone it is who finds a place for what he and his theology term the Devil. The one who truly believes in God as the only true

and real being and the source of all life and power can indeed find no place for the Devil. He sees and recognizes the evil that comes from lives that lose for a time their conscious connection with the Supreme Source of their being, but he can find no place for any other *essential and abiding* Reality.

And as this separation from God is made entirely through the instrumentality of the mind, he sees that making one's conscious connection again with God—the true and only true redemption—must also be made through the instrumentality of the mind. Believing in the God in whom he believes, aye, *knowing the God whom he knows*, he sees no place for an atonement in the sense of appeasing the wrath of an angry God. Knowing the God whom he knows, he shares not in those barbaric, not to say idiotic, notions. He does see, however, that redemption can and must come through living in the conscious at-one-ment with the Father's life. He recognizes it as the natural method that the Adam man be first born, with freedom of thought and consequently freedom of action, and that from him the Christ man then comes forth into consciousness. He recognizes that it is God's, and consequently nature's and evolution's method, that "the first man is of the earth earthy, the second man is the Lord from heaven." He recognizes the fact that kittens are born blind, not because their parents or even their grandparents sinned, but because it is simply *natural* for them to be born blind, and that in process of time their eyes will open. He also recognizes that, on account of our limited comprehension, the "natural" appears first and then the "spiritual," but in reality the spiritual is from the very first incarnated within, and only because it is can it in process of time, either sooner or later, assume the ascendancy by changing from potential into active life.

Once in a while there comes into the world one who from the very first recognizes no separation of his life from the Father's life, and who dwells continually in this living realization; and by bringing anew to the world this great fact and showing forth the works that will always and inevitably follow this realization, he becomes in a sense a world's savior, as did Jesus, who, through the completeness of his realization of the Father's life incarnate in him, became the Christ Jesus. He in this way pointed out to the world how all men can enter into the realization of the Christ life and thus be saved from all impulse to sin. And so instead of coming to appease the vengeance of an angry God—difficult for anyone who has any adequate conception of God even to conceive of—He brought to the world, by exemplifying in His own life as well as by teaching to all who will hear His *real message*, the method whereby all of us can enter into the full and complete realization of our oneness with the life of the tender and loving Infinite Father.

Redeemed from the bondage of the senses through which alone sin comes, and born into the heavenly state, into life eternal, is everyone who comes into the same relations with the Father, and hence into the same realization of his oneness with the Father's life that Jesus came into. It is difficult, however, to see how anyone will be redeemed from the bondage of sin and enter into the heavenly state simply by believing that Jesus entered into it while here. No amount of believing that He lived the life He lived will take anyone into the heavenly state, but *living the life that Jesus lived* will take everyone who lives it there, in any age and in any clime, even whether or not he knows that such a man as Jesus ever lived.

The world has less need for a perverted and hence per-



verting doctrine of "vicarious atonement" that bodies of men have formulated by either intentionally or ignorantly dragging the teachings, as also the life, of the Master down to a purely material interpretation—less need, most truly, has the world for this perverting doctrine than it has for the great vitalizing fact of a conscious, living at-one-ment with the Father's life, as everyone whose spiritual sense is at all unfolded will inevitably get from the life and teachings of the Master, if indeed he is more interested in the real living truth that he taught than he is in the almost numberless man-made theological theories and dogmas regarding it.

In order that we may ever keep our standing ground clearly in mind, let us now gather into a single view the substance of what we have endeavored thus far to present.

From everlasting to everlasting is Being, self-existent, without beginning and without end. Depending upon nothing outside of itself and the essential essence, the very life of all that through it comes into existence, it is therefore Infinite Being. Existing at first as pure spirit, it is therefore Divine Being. Literally the I Am, the Divine Jehovah, the Infinite God. Then, animated by love and acting through its own volition, it projects itself into existence and assumes the various forms we see in the universe about us, including ourselves. But by the act of projecting itself into existence, the Infinite Divine Being does not change in the least its essential inner nature, as indeed it would be impossible for it to do. What, then, in reality is there in existence? Only Divine Being, the Infinite God in all his manifold manifestations; and thus it remains through all eternity, and must necessarily be from its very nature, and otherwise it could not be. God, then, is the Infinite Being, the Infinite Spirit

which is the essential essence, the life of all, which therefore fills all the universe with Himself alone, so that all is He, since He is all.

But when Divine Being incarnates itself in flesh and forms for its use a physical body—a human body, as we call it—it necessarily has to manifest through the instrumentality of physical senses, and, though Divine Being is infinite, the vision of man is limited, and for a time his true inner Life (always Divine Being) is concealed from him, for he naturally interprets everything from the standpoint of the physical. First from that which is natural, and man knows himself only as a natural physical being, differing not essentially from the material universe about him. As he looks out, however, he sees that he differs from other forms in existence, in that he has a mind through which thought is engendered, a mind that grows by using. Then contemplating himself and longing for the truth of his existence, gradually there dawns on his consciousness the fact that his life is Divine Being, that other than this it has never been—except in his own mind when in his thought he mistook the mere physical form in existence as the real essential life itself, thus separating his life from the Infinite Divine Life. He thus realizes that in God he lives, moves and has his being, that God is the life of his life, his very life itself; and thus he comes in time into the conscious, living realization of his oneness with the Infinite Life and Power. And so we find it true—first the natural man, then the spiritual. . . .

It is the same today as it was many years ago with Jacob when he said, "Surely the Lord is in this place; and I knew it not." This and all that followed he found simply by using the stones of the place where he was; for with the stones of

the place he made for himself a pillow, and it was while sleeping on this pillow that he beheld the ladder set on the earth and reaching to the heavens, on which the angels were ascending and descending, and thus it was that he entered into communion with the life of the heavens. Later, then, he transformed the pillow into a pillar that served as a guide to other men.

And so with every human soul—we must use simply the stones of the place where we are. The only stones with which human life can build is thought. It and it alone is the molding, the creative power—earnest, sincere thought of the place where we are; this constitutes the stones of the place where we are and with which we can make a pillow on which for the time being to rest. Through this and this alone will the life of the heavens be opened to us; for angels ascending—aspiration—will in time bring to us angels descending—inspiration. Then with Jacob of old we will cry out, “Behold, the Lord is in this place; and I knew it not.” Then our pillow, the thought that gives us the knowledge that the Infinite Divine Life is always within, the Essential Essence of the human soul itself, we can convert into a pillar, a pillar that will be a guide to lead other men into this same realization and life.

And so the entire problem of human life is wonderfully simple and easy if we are but true to the highest within us, and keep ourselves free from the various perplexing and mystifying theological theories and dogmas, which ordinarily give merely a promise of spiritual awakening, realization and power in some other form of life, rather than actualizing it here and now in this life.

But only as man becomes conscious of the Lord Christ within, only as he becomes conscious—realizes in thought



that he is one with the Infinite Life and Power—does this great fact become a moving and mighty force in the affairs of his daily life. Until this is true he remains in the condition of the eagle, which, though unchained, thinking nevertheless that he was still chained, remained in captivity when the freedom of the heavens awaited simply the spreading of his wings.

Although the answer to our title has been given both in lines and between lines long before this, it may be an aid to us, especially in making practical what is to follow, to put it as best we can into a definite form: The greatest thing ever known—indeed, the greatest thing that ever can be known—is that in our real essential nature we are one with the Infinite Life and Power, and that by coming into, and dwelling continually in, the *conscious, living realization* of this great fact, we enable to be manifested unto and actualized within us the qualities and powers of the Divine Life, and this in the exact degree of the completeness of this realization on our part.

## Divine energies in everyday life

First, let it be said, it is not the mere intellectual recognition, merely the dead theory, but the conscious, vital and living realization of this great truth that makes it of value, and that makes it show forth in the affairs of everyday life. This it is, and this alone, that gives true blessedness, for this is none other than the finding of the kingdom of God, and when this is once found and lived in, all other things literally and necessarily follow. Through this the qualities and powers of the Divine Life are more and more realized and actualized, and through their leading we are led into the possession of all other things.

He who comes into this full and living realization of his oneness with the Divine Life is brought at once into right relations with himself, with his fellow men, and with the laws of the universe about him. He lives now in the inner, the real life, and whatever is in the interior must necessarily take form in the exterior, for all life is from within out. There is no true life in regard to which this law does not hold. And if the will of God is done in the inward life, then it is necessarily done in all things of the outward life, and

the results are always manifest. Thus and thus alone it is that men have become prophets, seers and saviors; they have become what the world calls the "elect" of God, because in their own lives they first elected God and lived their lives in His life. And thus it is that today men can become prophets, seers and saviors, for the laws of the Divine Life and the relations of what we term the human life to it are identically the same today as they have been in all time past and will be in all time to come. The Divine Being changes not; it is man alone who changes.

It is solely by virtue of man's leaving the inner life of the spirit and thus departing from God, or by virtue of his not yet finding this real life, that sin and error, pain and disease, fears and forebodings have crept as naturally and as necessarily as that effect follows cause into his life; only by closing his eyes to the inner light, by shutting his ears to the inner voice, so that, although he has eyes to see, yet he sees not, and, although he has ears to hear, yet he hears not. And it is only by uniting his life with the Divine Life, and thus living again the life of the spirit, that these things will go, even as they have come. . . .

As all life is from within out, and as this is absolutely true in regard to the physical body, the fountain of Divine Life that has been opened up within him, which of itself can admit of no disease or imperfection of any kind, will allow only healthy conditions to be externalized in his body; and where unhealthy conditions have been built into it before his entrance into the new life, the life that now courses through it will in time drive them out by entirely replacing the diseased structure with that which is pure and whole.

A continually growing sense of power is his, for he is now



working in conjunction with the Infinite God, and with God all things are possible. In material things he is not lacking, for all things are from this one Infinite Source, and, guided by the Divine Wisdom and sustained by the Divine Power that are now his, in a perfectly natural and normal way he finds that an abundance of all things is his, always in hand in sufficient time to supply all his material needs, and never is there lack when the time comes, if he simply does each day what his hands find to do. Sure always of this unfailing source of supply, he does not give himself to the accumulation and the hoarding of great material possessions, thereby robbing and enslaving the real life.

His thoughts grow more and more into the nature of their Divine Source, and as *thoughts are forces*, and as in the degree that they are spiritualized do they become ever more effective in their operations, so through their instrumentality is he able to mold more and more effectively the everyday conditions of life. And so as he enters into this new life he finds that all things of the outer life fall into line; for *as is the inner, so always and necessarily is the outer*.

These truths will come as new revelations to many, and again to many they will come merely as agents to strengthen and possibly to arouse to renewed life the realizations of which they are already more or less conscious. In themselves, however, they are not new, *but as old as the world*. They are the real spirit of true Christianity, not, however, of the Christianity that the majority of people conventionally hold, and which in many respects is as radically inconsistent as it is void of results, but the great transcendent truths of our relations with the Father's life that Jesus taught.

They are likewise the real essential spirit of all the great

religions of the world, and as all religions in their purity are from the same source—God speaking through the minds of those who have come into a sufficient union with Him to hear and to interpret His voice, the one universal source of all true inspiration and all true revelation—so far as their fundamental principles are concerned they are necessarily the same.

And the great spiritual awakening, the beginnings of which we are witnessing in all parts of the world today, is evidence that the Divine Breath is stirring in the minds and hearts of men and women in a manner such as it has rarely if ever stirred before. Men and women are literally finding God. They are breaking through the mere letter and form of an old and too-long-held ecclesiastical theorizing and dogmatism into the real vital spirit of the religion of the living and transcendent God. They are waking here and there and everywhere to the realization of their oneness with the living God. Their lives are being completely filled with this realization, and as a consequence they are showing forth the works of God.

They are leaving the old one-day-in-seven, some-other-world religion, and they are finding the joys as well as the practicability of an everyday, this-world religion. They are passing out of the religion of death and possible glory hereafter into the religion of life and joy and glory here and now, today and every day, as well as hereafter and forevermore. With this new religion of the living God and the spiritual power that through it is being made active in their lives, they are molding in detail all of the affairs of everyday life, proving thereby that their religion is the religion of life. And any system of religion that does not enable its possessor to do this is simply *not* religion, and we should no longer dese-

crate the word by applying it to any such hollow mockeries.

To this old semblance of religion those who are thus entering into this new and larger religion of life will never return, nor can they, any more than the chick can enter within the confines of its shell again after it has been once born into life. Having found the pearl, the shell for them must perish; or rather, as it is of no further value to them, it perishes simply by the operation of natural law. Centered thus in the Infinite, working now in conscious harmony with Divine forces, they ever after rule the world from within.



## The Master's great but lost gift

THE conclusions we have arrived at thus far we have arrived at independently of any authority outside of our own reason and insight. It is always of interest as well as of greater or less value to compare our own conclusions with those of others whose opinions we value. It would indeed be a matter of exceeding great interest to compare those we have reached with those of a number whose opinions come with greater or less authority to all the world. Space does not permit this, however, and I propose that we give the balance of our time to the consideration, though necessarily brief consideration, of two such; one universally regarded as one of the most highly illumined teachers, if not the most highly illumined, the world has ever known, the Christ Jesus; the other universally regarded as one of the most highly illumined philosophers the world has ever known, the philosopher Fichte. And in these two we have the advantage of the life and teachings of one who lived and taught more than nineteen hundred years ago, and one who lived and taught some hundred and fifty years ago. By selecting these, let it also be said, we have the advantage of two whose lives fully manifested the truth of that which they taught.

In considering the life and teachings of Jesus, let us consider them not as dull expositors interpret and represent them, but as He Himself gave them to the world. Certainly Jesus was Divine; but He was Divine, as He Himself clearly taught, in just the same sense that you and I and every human soul is Divine. He differed from us, however, in that He had come into a far clearer and fuller realization of His divinity than we have come into, as indeed His life so clearly indicates. Jesus *was* God manifest in the flesh, as indeed everyone must be who comes into the full realization of his oneness with God, as Jesus Himself again so clearly taught.

In the thoroughly absurd, illogical and positively demoralizing doctrine of "vicarious atonement," as given us by early ecclesiastical bodies by perverting the real teachings of Jesus even to the extent of calling interpolations in the New Testament to their aid, we certainly cannot believe. Many do, however, believe that it has done more harm to the real teachings of Jesus, has been more productive of skepticism and infidelity, than all other causes combined. It is a doctrine that can be formulated only by those who have no spiritual insight themselves, and who therefore drag the teachings of the Master down to a purely material interpretation because of their inability to give them the spiritual interpretation that He intended they should have.

If His mission was not that of vicarious atonement, not for the purpose of appeasing the wrath and indignation of an angry God and thus reconciling Him to His children, what then was it? Clearly His mission was that of a Redeemer as He gave Himself out to be—a Redeemer to bring the children of men back to their Father. And how did He purpose to do this? Clearly by having them consciously unite their lives with the Father's life, even as He had united

His. The kingdom of God and His righteousness is not only what He came to teach, but what He clearly and unmistakably taught. . . .

To live in Christ is to live the life He lived, by living in the truth in which He lived and which He taught. The one great truth in which He continually lived was, as we have seen, that only in conscious union with God is there any real life, and therefore we can readily see why He continually gave out, as the Gospel writers tell us so many times He did, that His especial mission was to preach the glad tidings of the Kingdom of God. Were it not possible for us to live the same life that He lived, He certainly would not have taught what He taught. This wonderful life of fully realized Divine life Jesus claims not for Himself alone, but for all who actually live in the truth that He taught.

It was not to establish any material institution, as the church, that Jesus made His mission, but that the Kingdom of God and His righteousness should become actualized and hold sway in the minds and hearts of men—this was His mission, an entirely different thing from the founding of a material organization. Paul and his party, sharing the then prevailing ideas that a material kingdom was to be established, were the originators of the church, not Jesus. We find the word “church” mentioned in the four Gospels by Jesus only once or twice, and then only in an incidental way, while we find the kingdom mentioned over thirty times in the first three Gospels alone.

As we have already pointed out, had it been His purpose to establish a material organization, then He certainly would not have given it out that something else was His especial purpose. But when the material organization, the church,



purely a man-made institution, was established, the early church fathers bringing even interpolations of the Holy Word to their aid in establishing it and some of its various observations—as modern scholarship has already so clearly discovered, and as it is continually discovering—the following ages, thinking that they had an institution to keep up, gradually lost, to a greater or less extent, the real spiritual teachings of the Master in their zeal to keep up the form of an institution with which He had nothing to do. And those long and bitter persecutions of the church in the early and middle ages, as well as the long list of crimes sanctioned and committed directly by the church of the middle ages, show that they had not the real truth; for those who live in the truth and have it uppermost in their minds and hearts never persecute—only those who are on either uncertain or false ground, and whose endeavor it is to keep up the form of an institution which they feel would otherwise fall to the ground.

No, true religion has never been known either to persecute or to show intolerance of any kind. Throughout the whole history of the churches' heresies and persecutions, the persecuted party has ever occupied a correspondingly higher and the persecuting party a lower position, the persecuting party continually fighting as it were for life. But the *real truth* that Jesus taught will not cause nor will it even permit persecutions—hence we find the latter only where there is the lack of the former.

And again, the *real truth* that Jesus taught will not admit of divisions, much less of intolerance, for all real truth is exact truth, and in regard to it there can be no differences, and our modern theologians, and our churches of today, which get their form and life from the speculations and

theories of the former, certainly have not the real truth that Jesus taught, for they are divided in various directions on practically every dogma that they seek to promulgate. And strange as it may seem, heresy trials, with all their absurd attendant features, are not entirely unknown even yet today. But in Jesus' own words, "A house divided against itself cannot stand." And so if the church of today wants to stand as a real power in the world, or if indeed it wants to stand at all, it must either get back to, or it must come up, as the case may be, to the *real living truth* that Jesus lived and taught. Unless it does this it will inevitably lose its hold on the people even more rapidly than it is losing it today. And certainly the younger ones whom it does not yet hold will not be drawn to it, when they can turn to that which has a thousandfold more of truth and hence of life-giving power than it has to offer. . . .

And so what we need today is the same as what the world is eagerly calling for, the life-giving power of the great central truth that the Master taught, and not the various theories and speculations in regard to His origin, His birth, His life and the meaning of His teachings. And still less, the fabrications of the early fathers in regard to inherited sin, original sin, vicarious atonement, and their believe-and-be-saved doctrine and the alternative doctrine, fail to believe that which is opposed to all reason, all common sense, all real mercy, as well as all true justice, and be damned, be forever and eternally lost.

Jesus is indeed a lamb of God that taketh away the sins of the world, but He takes them away by bringing to the world the truth that shall make men free. Hence it is through His life and the truth that He lived and taught, not through

His death and the observance of the various ceremonies and forms that have grown up around it. Those who are aided by symbols—and I am aware of the fact that for some many hallowed associations are connected with them—may do well to make use of them until they outgrow the need for them. But symbols are of value only where the real thing is not, and those who have the real thing no longer have need for symbols. “But the hour cometh,” said Jesus, “and now is” (since I have brought you the real spirit of truth), “when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be His worshippers. God is a Spirit, and they that worship Him must worship in spirit and truth.”

Jesus, according to His own words, did not propose to rest satisfied with the mere *historical belief* that He was the Eternal Word made flesh, and much less, as some phases of theology teach, that reconciliation with the Father, as ordinarily understood, was His purpose. God would adopt no methods in connection with His children that are opposed to their own reason. Nor would He adopt any partial, limited or tribal methods.



# The man who knew

How He brought the good news that the Kingdom of  
God is within us, and we may put ourselves in tune  
with the Center of life.

## The creative power of faith and courage

**T**he man of courage.

That the Master was not only a teacher of courage, but He himself a splendid example of a man of courage, every thought and every act of His life attest. It took supreme courage continually to face the members and the agents of that thoroughly entrenched religious hierarchy, who became through fear the deadly enemies of both Himself and His teachings. He kept right on, however, with an inner knowledge of what it would probably lead to.

This supreme courage He evoked and manifested in the garden of Gethsemane, as He viewed His fate and reached the decision that it was best to give His life for the greater good of His truth.

That is a personal courage—a man living his teachings. But the courage that means the most to the men and women of the world is the courage that would undoubtedly take first rank in His mind and heart; for it was always the element of human service that fired both His interest and His zeal. It is this order of courage that has its birth and its being in

the quality, or rather the order of thought, which he had in mind when so many times he used the word *faith*.

No one perhaps, or certainly no one before Him, had a clearer understanding of the power of thought—that thought is a force, and therefore both creative and building in its effects. Our later findings only confirm the fact of His knowledge of this, as we get it from both his words and his acts. There were those before him who had at least a partial knowledge.

“They can because they think they can.” It was the Roman poet and thinker, Virgil, who said this; he said it of the crew that in his mind *would win* the race.

Translating it into a statement of actual concrete fact, it means: The belief and the ideal of this belief, steadily held by them, will infuse a force into and through their bodies, their very muscles, that will give them the power to win. And, said many years ago, it agrees thoroughly with the best that we are finding in our modern science and psychology.

This was said but a few decades before Jesus, the greatest teacher of the power of thought that the world perhaps has ever known. Filled with potency are His continually repeated sayings and His direct teachings concerning the power of the molding and creative process of thought—in the form of faith.

Thoroughly He understood that thought is a force. Intuitively He understood it, and gaining a first-hand knowledge of its laws and using it to a supreme degree Himself, He then proclaimed its vital creative and building power to others. Otherwise He never could have said—and repeated—those remarkable things about faith. “According to your faith be it unto you,” occurs in this or in similar form time and time again.



Faith, in the sense that He used it, and the sense that we must understand it today if it is to become a force—a creative and molding force—in life, is but a positive, clear-cut type of thought, which, clearly pictured, held to and kept watered with expectation, becomes creative in its action. It makes all effort positive, dynamic, constructive; just as fear—its opposite—and fear's attendant forebodings weaken, neutralize and finally defeat all effective effort, all accomplishment.

There seems to be a law—there is a law—the truth and the force of which we are, as it were, just beginning intelligently to grasp. It can be stated in this form: There is something in the universe that responds to brave, intrepid thought. The Power that holds and moves the stars in their courses, sustains, illumines and fights for the brave and the upright. Courage has power and magic in it.

To form one's ideal, clearly to see it and then to make the start, is the first essential of all attainment and achievement. To take captive the best things in life, we must proceed always through the channel of brave, intrepid thought. He who knows the power of the forward look—the silent, subtle, building power of faith and hope and courage—realizes that unforeseen helps will spring up all along the way for him who makes the start, who determines to arrive and who works true to the pattern.

There is perhaps no trait that more people in the world today, right down in their hearts, long for—eagerly long for—than the quality of courage. Every individual has his problems. There is no one who has not. Life is not conceivable on any other terms.

It was Shakespeare's keen vision and graphic power of expression that gave us the memorable and suggestive thought: "Our doubts are traitors, and make us lose the good we oft

might win by fearing to attempt." The start is not made; and with no start there can be no arriving, no achievement or the innate joy that comes from achievement.

The initiative lies always within ourselves. There are helps, both within and without, which stand ready to respond to the vision and the call of every brave, clear-seeing and determined man and woman. The springs of power are all from within, and through this channel we can make contact with sources of power, or the Source of Power, that tremendously augment our own efforts.

Wonderful statements in this realm of thought have come to us from some of the early Hebrew prophets, many showing great inspiration, some great beauty of phrase.

To one there came: "And thou shalt hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right and when ye turn to the left." To another there came: "There is a spirit in Man: and the inspiration of the Almighty giveth him understanding." To another: "The Lord thy God in the midst of thee is mighty."

We have become so used to some of these sayings through familiar association that we are apt to lose sight of *their reality*. If we looked at them in a more matter-of-fact and common-sense way, we would get a great deal more out of them. Much of their value is lost, unless we recognize them as statements of facts in connection with great fundamental laws, and translate them into *working facts or forces* in our common, everyday—shall we say bread-and-butter?—lives.

With their minds always open to the voice of their God—Jehovah—these early prophets made it possible for the higher inspirations, the higher revelations of truth and power, to come to them.

They did have contact with the Divine, and the Divine Life and power made itself manifest to and through them. The result is that here and there the Old Testament portion of our Christian Bible contains some of the greatest statements of practical philosophy, of mystical and religious thought, embodied at times in arresting beauty of form, that can be found anywhere in the literature of the world. The quiet of their life and surroundings made this type of inspiration and revelation easier and more natural for them, perhaps, than for the great majority of us today. But our need of it is just as great. Shall we say, it is greater.

The thing for us to remember primarily is this: The laws are the same now as then. If we take time to find, to know, to observe them, the results will be the same with us as with them.

One of those earlier prophets said something that revealed his grasp and his understanding of a certain law, which should make every man and woman and child among us today sit up and take notice: "Thou shalt decree a thing, and it shall be established unto thee."

If there is truth in this statement, then there is a force which we possess and which can be so used that as *the cause* it produces *the effect*—"it shall be established unto thee."

Slowly we have been coming upon the fact that thought is a force, and whether or not we realize it fully yet, it is the great building force, and therefore power, in our lives.

As we think we become. Such is the law. This is why we are at last finding that the life *always and inevitably* follows the thought.

There is no more fundamental law of life. Old as the world, but to be filled ever with fresh meaning for each indi-



vidual is the truth: "As a man thinketh in his heart, so is he." The *is* part, is but the cumulative effects of his prevailing life thoughts.

There is a positive, constructive, success-bringing type of thought, and there is a negative, destructive, failure-bringing type or order of thought.

It was primarily of the former that the Master had so much to say. Some of His statements of its power would be almost unbelievable were it not for the fact that He had such a supreme aptitude, such a unique power, for discerning the things of the mind and the spirit.

He uses over and over again in this connection the word *faith*. "According to your faith," said He, "be it unto you." And again, "If you canst but believe, all things are possible to him that believeth." To these and almost identical statements He gives dynamic utterance time and time again.

When He used the word *faith*, He practically in every case used it in the sense of "thought." He never used it in the sense of having faith in, or believing in, some thing or system, for He himself taught no system. The truth of the laws of life was His sole interest and purpose and concern in His life mission of becoming the light-bearer for other men.

And faith, in the sense in which He in practically all cases uses the term, is nothing more or less than a clear-cut, positive type of thought which, set into operation and held to, becomes dynamic and formative in its operations.

It is because He understood that thoughts are forces and are continually creating or molding conditions, each according to its kind, that He could speak so positively and frequently of the power of faith. We are, as it were, just beginning to understand the real vital truth of these sayings, just beginning to catch up with Him.

This law of the continually creative and building power of thought is, as I have said, in a sense the most fundamental law of life, so far as conduct and achievement—or lack of achievement—are concerned.

We are now learning that when a man's mind is lifted up, his whole estate—body, spirit and all of his affairs—is lifted up. All successful men are men of great faith; and in them this positive, constructive type of thought, working always and unceasingly as a creative force, is clothing in material form that which at first was but the idea, the vision. . . .

There is no practice in life perhaps that can be productive of such good as the habit of taking a little time each day in quiet—alone—to make ourselves open and receptive to that inner guidance and power which are the heritage of every man and woman who will create the conditions whereby they can manifest themselves. This practice is of supreme value in making and keeping our connection with the infinite Spirit of life and power which works in and through all—the life of all—in the degree that we do not inhibit it. We inhibit too much. We do not give sufficient time to the Inner Light.

This is true prayer. Prayer is active, sincere desire, followed by quiet receptivity, and then by direction and power and realization. . . .

## How His truth started

A church came into being later but was so far as we know neither directed nor sanctioned by Him. It is a help for us not to forget that Jesus was a Jew. His mother was a Jewess and His father was a Jew. John the Baptist, His cousin, whom he esteemed and whose work he valued so highly, was a Jew. All of His twelve disciples, as far as we know, were Jews. Practically all of His followers before and for some time after His death were Jews. The seventy to whom He gave his simple directions to go forth and to spread his gospel of the Kingdom of God were Jews. They and the twelve, or later the eleven, following His example, carried His message either to groups out in the open, or to the congregations assembled in the synagogues, humble or more pretentious as they found them. . . .



The winning  
of the best



## Which way is life leaning?

“The optimist fell ten stories  
And at each window bar  
He shouted to his friends—  
‘All right so far.’ ”

W as he, as one is now and then inclined to think, a silly-pated fool, or was there some basis for the feeling which inspired his utterance? In other words, are those to whom life seems so bright, buoyant, even and interesting, in distinction from those to whom it seems so dark and complex and uncertain, to be described by this same, or by some kindred term?

Then, there are those who have exchanged fears and forebodings, gloom and at least apparent despair, with their many times attendant bodily ailments, for peace and health and strength and newness of power. In other words they have come into a newness of life that is, to speak mildly, most interesting, and in some cases quite miraculous both to themselves and to their friends and acquaintances.

Is it pure imagination? Then is imagination rather a good thing to have? Especially as, in such vast numbers of cases, these things last. It is true moreover of people of not any one peculiar trend of mind and thought of life, but of



people of all descriptions and all types and so-called stations in life. Is it merely a difference of temperament that life seems so gloomy and uncertain and get-nowhere to some, and so buoyant and certain and straight-to-the-mark to others? If so, is there somehow or somewhere a power to change or alter temperament?

A part of what we might term the optimist's philosophy is—If you can mend a situation, mend it; if you can't mend it, forget it. Is it good philosophy or is it foolishness?

To me the term optimist marks the man or the woman of energy and common sense, in distinction from the one of either supine inactivity or that will allow himself or herself to get, as we say, "all balled up" when in reality there is no occasion for it. Moreover if this one was a silly-pated fool, then was Browning also when he wrote:

One who never turned his back, but marched breast  
forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted, wrong would  
triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake.

Was Samuel Johnson when he said: "The habit of looking at the bright side of things is worth more than a thousand a year"? Was Lowell when he said: "Let us be of good cheer, remembering that the misfortunes hardest to bear are those that never come"? Or again, is G. K. Chesterton when he says: "The optimist is a better reformer than the pessimist: and the man who believes life to be excellent is the one who alters it most"? Or—looking at the matter in a

really serious manner—has the optimist something that the other fellow hasn't? . . .

A few days ago, a friend who sees much of all phases of life, and whose daily work many times takes him among those whose lives and whose hardships and sufferings, both mental and physical, would ordinarily cause the stoutest heart that witnesses them to grow downcast and skeptical, said: "It's a good thing, after all, for one to have a little philosophy in his life; there are times when it stands him in right good hand." . . .

We read now and then that one of the great secrets of life is "adjustment." Again, that the secret of life is "harmony." Granting this, is there some great truth, some great central truth, so to speak, that we can adjust ourselves—our daily lives—to? Some great central truth that we can square our lives by? Said one of the world's greatest teachers: "Ye shall know the truth, and the truth shall make you free." Is there some understandable, some universal truth or principle that all can accept, and that all lives can be squared by?

I believe most profoundly that the optimist has something that the other fellow hasn't. If it is a common sense, get-somewhere, more-than-a-day optimism, I believe that its possessor has found primarily two great facts. The one is that there is a Science of Thought. The other is what might be termed the fact of the Divinity of Human Life—the element of Divinity with insights and powers that are greater than *the ordinary* human.

## The creative power of thought

And what do we mean by a Science of Thought? Its fundamental principle is the fact that thoughts are forces, that like creates like, and like attracts like and for one to govern his thinking, therefore, is to determine his life.

We are now finding that a definite active thought is a force, the same as electricity is a force, the same as vibration is a force, or rather as certain forms of vibration are productive of certain forms of force. They have form and quality and power, which we are now beginning to determine in our very laboratory experiments; although, up to the present time, we have learned more perhaps of their influences and effects than we have definitely of their qualities. We know definitely already a great deal of their effects in habit-forming, in character-building, and their effects in body-building, the same as we have discovered definitely certain great laws in connection with their influences upon others. We have reached the stage of what may properly be called "scientific mind- and body-building" through the agency of thought. As we think, so we become—cause, effect. Necessarily is it true, then—as is the inner, so always and inevitably is the outer.



There is the hopeful, optimistic type of thought, which to whatever extent indulged, gradually increases the power for this type of thought. It has the effect of aiding greatly in the accomplishment of whatever we set out to do, the same as it has most potent and powerful influences in inducing health and strength and vigor in connection with all bodily organs and functions. It is what may be termed the normal, natural, creative type of thought. On the other hand, there is the fearing, vacillating, the sort of negative type of thought that has the influence of crippling our energies, stealing success in advance from our endeavors, the same as it has a depressing, sort of closing up, deadening effect upon all bodily functions and powers. We are finding scientifically true: "as a man thinketh in his heart, so is he." Along whatever line the mind sets itself, it attracts unseen elements that induce it to grow gradually more and more along that line, as well as elements that aid it in accomplishing its set purpose.

There is in connection with thought a law that we are now beginning to understand, that may be termed "the drawing power of mind." We are continually attracting to us, from both the seen and the unseen sides of life, influences and conditions corresponding with the types of thought we most habitually allow to take form in our minds, and that, consequently, we most habitually live with. "Birds of a feather flock together" is a very old statement. But birds of a feather flock together because like attracts like. For a person to govern his thinking, then, is not only to determine his own life, but to determine also those that he attracts to him, his acquaintances and, eventually, his friends and companions.

The hopeful, confident, successful type of thought not

only attracts to us success, but it also attracts to us successful people, those whose lives are dominated by the same type or trend of thought. They, in turn, become of help to us, and we to them. So, as we give in thought, we also get back again.

Not only are our accomplishments determined by our prevailing types of thought, but our influence upon others is determined in this same way. Those who come in personal contact with us are influenced invariably, though many times unconsciously, by our prevailing types of thought. If we are hopeful, we inspire hope—we radiate hope and encouragement and strength, so to speak. If we have a feeling of friendship and good will and helpfulness—*love*—we inspire these same qualities in others, and the same types of warming and life-giving thought-forces come back in turn to us from them. It is therefore scientifically true that as a man gives he gets.

We are all influenced, whether conscious of it or not, by the prevailing mental and emotional states and conditions of those with whom we come in contact. It was Beecher who said: "There are persons so radiant, so genial, so kind, so pleasure-bearing, that you instinctively feel in their presence that they do you good; whose coming into a room is like the bringing of a lamp there."

We use the term "personal magnetism." Careful analysis will generally reveal the fact that personal magnetism is the outcome of clean, positive, cheerful, sympathetic, and helpful types of thought, that have gradually built certain qualities into the life of the person entertaining them, and that are instinctively felt by all those with whom he comes in contact. I have never yet known of one of a fearing, negative, critical, self-centered and self-seeking type of thought

to have, to any appreciable degree, the quality that we term personal magnetism.

If we are small and critical we inspire and call from others the small and critical type of thought and act. If we hate, we inspire hatred and, with its chilling, killing qualities, it will turn back to us again. If we live in envy of those who are doing things, we are dwarfing powers within us that, if rightly cultivated and grown, would enable us likewise to do things and thus remove any cause for envy. If we love, we inspire love, and the warming, ennobling, uplifting influences of love will come back to us. We can hinder and retard another by holding him or her in the thought of weakness or failure, the same as we can hinder or retard our own efforts. . . .

It's the man or the woman who does not allow himself or herself to get, as the expression is, "all balled up," who generally arrives, and who also wears. Those who do allow it are generally the greatest hindrances there are in the world to themselves, and they are likewise a hindrance to others. Certainly, others are influenced, and generally badly influenced, by the uncertain, excitable and nonproductive type of thought that emanates as an atmosphere from them. To keep calm and quiet within—and the mouth closed—and to look forward with hope and faith and courage, and with the dogged determination of still finding the best when the illusions break or show cracks, is the mark of the man or the woman who will finally win out.

Again, there is that rather large aggregation of people who are allowing happiness to remain away from them, and from those surrounding them, by giving undue attention to little, nonessential things, instead of seeing the fundamen-



tals that are alone worth the attention of a normal, clear-cut type of man or woman. . . .

Wise is he who determines early to do away forever with the companionship of the two twins. They are black fellows. They never help us. They never work, they never clean for us, but in their pails they carry always poison. Why not good-night, then, to the Black Twins!

Bidding good-by to fear and worry, opening all doors and windows to hope and faith which always induce courage, which in turn is always productive of normal healthy action, and then coupling this with rightly directed endeavor, can work a complete reformation, even to a revolution, in any life within even a twelvemonth; and a twelvemonth passes, as we all realize, oh! so quickly.

Not that there are no problems, and hard and distressing circumstances, and even tragedies, that come into our common lives, but the very fact that these do come is the great reason why we should equip ourselves with the best agencies to meet and to master them, to leave them behind and, as quickly as possible, then to forget them. Faith, hope, courage and cheerfulness all along the way are the agencies that will stand by us successfully to meet, to master, to get the good from each experience; then to pass on and completely forget the distressing portions. . . .

The world today is filled with heroes, heroes in the common life, and greater are they than any general, because the general ordinarily isn't out on the fields of continual fighting. They are the men and the women who are meeting their problems, many times distressing and hard to understand, always with courage up, always with a smile on their lips—even when hearts are sad—saying little, if anything,

because they are too big or because they haven't time for wanting sympathy, and also because they are not sufficiently selfish to grow the habit of intruding their problems and their troubles upon others.

That we be men and women, although we stumble often and fall, is undoubtedly what Marcus Aurelius had in mind when he said so long ago: "Be not discouraged, or out of humor, because practice falls short of precept in some particulars. If you happen to be beaten, come on again, and be glad if most of your acts are worthy of human nature. Love that to which you return, and do not go, like a school-boy to his master, with an ill will." It was Horace who said: "The mind that is cheerful in its present state will be adverse to all solitudes for the future, and will meet the bitter occurrences of life with a placid smile." A similar thought was that of Aristotle: "Suffering becomes beautiful when anyone bears great calamities with cheerfulness, not through insensibility, but through greatness of mind."

St. Francis (de Sales) struck squarely and helpfully at one of the great principles of life when he said: "Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow, and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations." . . .

But humanity is brave, so brave we will find if we search carefully—and even at times perchance if we look within—as to fill us with admiration for this rather common and, at times, queer and questionable thing we call human nature. Hope and courage and sympathy and trust are great producers, and they are great factors in a man's doing his duty, as

well as his having the joy of achievement. "Never to tire," said Amiel, "never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always like God; to love always—this is Duty."

No, an optimistic philosophy, rightly understood, does not teach that life is merely a long, even holiday, that there are no minor strains in what might be termed its daily music, no problems to be solved, no bread to be earned, no tired bodies that welcome the rest of the night, no burdens to be shared with friend, neighbor, relative.

It does teach that we should always look for the best there is and always expect to find it, and that we should never allow ourselves to indulge in fears and forebodings and to stand trembling and helpless when the problem arises, when the distressing circumstance presents itself, when the work is to be done and perchance the sorrow or bereavement to be borne. It teaches also to turn never a deaf but always a ready ear to the friend's or neighbor's signal of distress. It equips us with the weapons to face such conditions when they arise, and to so direct them that they work for our advantage and our good, instead of against us.

If we adopt a philosophy that recognizes the working always of the law of cause and effect, instead of mere blind, chance happening, then we believe that everything that comes into our lives has its part to play, and it is our portion to meet whatever comes in such a way that it will serve its highest purposes in our lives. Personally, I believe that nothing ever comes by chance, that everything comes through the operation of law, although many times we are not able to see the cause that has produced or that is producing such results. Moreover, I believe that whatever comes has its part to play, its mission to fulfill, and that if we cannot



always see it we may not do unwisely in having faith that the time will come when we will eventually rejoice that each thing came as it came. If we can preserve this attitude, then when the difficult thing is before us, its sting will be drawn, and our faith, insight and courage to meet it wisely and to get the best there is from it, will be increased many times.

We should be lenient in judging another, and we should be lenient in judging ourselves. From my own stumblings and errors and fallings I have come to the place where my only question in regard to another is: Which way is he looking? Not, how much has he groped and stumbled and fallen, the same as myself; but, is his face now turned in the right direction and is he genuinely endeavoring to keep it there? If he is wise enough, when he falls, to linger there only long enough to get his lesson, and long-headed enough to learn it quickly and go on, even his stumbling becomes an asset and it is a mere matter of time before he reaches a very certain destination. The bright child doesn't have to be burned continually. The wise man or woman learns his or her lessons quickly and goes on. "Don't worry when you stumble—remember, a worm is about the only thing that can't fall down," someone has said most admirably. . . .

One of the great laws of life is giving—we term it service. Service for others is just as essential to our real happiness and to our highest welfare as is the fact that we work for our own individual welfare. No man lives to himself alone. No man *can* live to himself alone. The Order of the Universe has been written from time immemorial against it. There is no man who has ever found happiness by striving for it directly. It never has and it never can come that way. Why? Simply because the very laws of the universe are against it. . . .

## The best is the life

We can't dwell too continually in the lower stories of our being without missing the still better things that are in the stories above. And somehow there is in the very center of our being, so to speak, a something that continually beckons us above. If we heed its call and go voluntarily, we find new pleasures and joys and satisfactions such as, somehow or other, would not last when we were staying below. Then, if we are not wise enough to go voluntarily, we invariably are pushed. There is no such thing as standing still in life and enjoying the higher forms of happiness.

Life in its possibilities of enfoldment and growth is such a wonderful thing that we are missing the transcendent beauties and the lasting satisfactions and possessions that lie in the upper strata of our being as long as we are careless enough to allow them to escape us. This seems to be a fixed and inevitable law of our being. It is, therefore, a part of both wisdom and happiness if we concern ourselves more with the life itself than become so thoroughly absorbed in some mere phase or contingent of life.

Why is it that we have such an instinctive regard for such

names as those of Emerson, Lincoln, Whitman, Drummond, St. Francis of Assisi, Harriet Beecher Stowe? Because they were primarily concerned with and, therefore, engaged in those things that pertain to life. Said a noted preacher to a large group of businessmen some time ago: "There are many ways of being busy in this world, but there is only one business here. The great affair of man is living. It is not merely the earning of a wage, nor the making of money, nor beating one's rivals, nor electing one's candidate. It is the process of turning environment and endowments into character. It is making manhood."

And again: "The name of Emerson will outlive those of all our men of many millions. If you would build yourself the most lasting monument among men, make your name a synonym for honor, for justice, for brotherly kindness." Undoubtedly many of us, I believe the most of us, unconsciously, we grant in many cases, have lost a due sense of proportion and adjustment. We will all perhaps readily admit that there is much of truth in the following from a review of *The Richer Life* by Walter A. Dyer: "We are concerned with many things, perplexed on all sides by the rush of events. Do we ever consider the madness of this activity and its unfairness to our highest good?"

"Many of us in America have lost completely our sense of proportion in regard to the question of activity. We believe that the man who is constantly working is the man who is 'doing things.' Commercially speaking, we are 'doing things,' for the peasant in the remote villages of Europe speaks of the many industries in America.

"Has the present glory not obscured the deeper and richer conception of life? Have we not forgotten that the enduring things arise from a development of the inner life? Many of



us are using the husks and throwing away the corn. As the individuals are, so will the nation be." . . .

You have had the enjoyment of making, now experience the greater joy of using. No greater joy can come to any man than to use his means and his abilities while he still lives in connection with human needs and the advancing of human welfare. Instead of putting the time and the energy and the accumulations into more business blocks that are not really needed, that very common men will gladly build and that, moreover, in a very few years will become dingy and out of date and will be pulled down to give place to something different, something more attractive, put them into life—individual, collective. . . .

Mankind is advancing. It is attaining to an ever higher standing ground and it is placing those who are incapable of the things of the mind and spirit, the imagination and the heart, on a very ordinary plane. No, the best is the life—the things of the mind and spirit. They will buy out all the world at last. Why? Because they are the things that are real, the things that will last, the only things that eventually really count. It's the thinker and the man of broad, unself-centered, sympathetic impulses that always will lead, and that always will be recognized as the leader. . . .

## The power that makes us what we are

**T**he Kingdom of God and His righteousness is not only what Jesus intended to teach, but it is clearly and unmistakably what he did teach. In more than thirty places we find Jesus explaining to his disciples his special mission—to preach the glad tidings of the Kingdom of God. “He went about through cities and villages, preaching and bringing good tidings of the kingdom of God. . . .” “But he said unto them: I must preach the good tidings of the kingdom of God to other cities also, for therefore am I sent. . . .” “And he sent them forth to preach the kingdom of God and to heal the sick. . . .” “And this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations.”

And what did Jesus mean by the Kingdom of God, or as he now and then expressed it, the Kingdom of Heaven? His own words in direct answer to this are: “Neither shall they say, ‘Lo here’ or ‘Lo there’ for, behold the kingdom of God is within you.” He therefore taught what he himself had found, that the conscious union with the Father’s life was

the all-inclusive thing. "In Him we live and move and have our being." . . .

In true growth and development there is never any giving up: for what we gain is always of far greater value even for real enjoyment than that which we leave. There is then never a giving up, but a falling away. "The Body of Man is the Sacred Temple of the Soul—to be cherished with care and affection, not defiled by neglect and hatred—to be strengthened by self control, not weakened by unbridled desires and excesses—to be fed properly, not surfeited with luxury, nor starved by the stress of poverty and asceticism." It is thus that the body becomes continually finer in its texture and form, sound and whole in its functions, and always a more fit instrument for the use of the life whose instrument it is.

The strength that is engendered in us through this realization many times enables us, when it comes to the practical affairs of life, to hold on, as William James in his splendid little book, *The Energies of Men*, says, "until we get our second wind." He holds that we have what may be termed a second wind in our spiritual and mental life kindred to that which we have in connection with physical exertion; that we have springs of resources and power within us that ordinarily are never tapped.

It enables us likewise to strike a better balance between the contemplative and the active outer life. We of this Western world are, in the main, in no danger of being not sufficiently active and practical. We need some of the Oriental's meditation and contemplation, the same as he needs some of our physical or material activity. To strike the balance between the two, gives unquestionably the more ideal



life. Contemplation to be followed by activity and creative effort, brings a balance to life that would otherwise be one-sided and productive of one-sided results, which always means loss in some form. . . .

There is no reason why we should not use every agency that God has placed in the world and at our disposal, that will minister in any way to our needs. Who shall say that if a certain property is inherent in a certain herb it is not intended for our use if we are able to discover its use and if occasion requires?

"But it is a material agency," says the person of a certain habit of thought. So is water a material agency, and water, in addition to being one of the prime necessities for the proper functioning of the body, can be used as a remedy in certain bodily ailments. Many make use of it as a remedy with great effectiveness. So in regard to various other "material" agencies.

At the same time we must remember that the chief use of any of these is to remove obstructions in order that nature, which has wonderful restorative powers if unimpeded, can do her work. They of themselves can do no healing. All healing is done—invariably done—by the action of the *life forces* within.

Why should there not be a combination of the two methods wherever both can be used to advantage? It is simply a matter of common sense. The only person I would keep clear of is the one, to whatever school he may belong, who is too narrow or bigoted or ignorant to study and to get the best from all, and to use it to its fullest.

As is true in regard to water, so it is likewise true in regard to pure air—and an abundance of it. Full, deep breathing, if

rightly understood, constitutes one of the greatest tonics and even stimulants to the body, and with no bad after effects as some types of stimulants almost invariably carry.

One reason why we are not so uniformly healthy as we might be, and why we have so many bodies with depleted nerve force, even to the extent of nervous breakdowns, is that our life has become so artificial. We have taken ourselves too much away from God's natural "material" agencies of health—an abundance of pure fresh air and water, simple and body-building and sustaining food—and not too much of it—direct contact with the earth, sufficient of exercise—play or work—out in the open.

This recognition of the Source of our power gives us that proper element of humility and hence of simplicity that is always an inherent characteristic of every well-balanced life. Why? Because we then realize that in ourselves we are and can do nothing deserving of any special recognition or praise; but it is the Power that dwells and that works within us. On the other hand, it redeems us from that debasing and weakening type of humility that must of necessity be absent when we once fully realize the Source of our life and strength. . . .

We are living the eternal life now as much as we ever will or ever can live it. The only Heaven we will ever have is the one we realize, make and carry with us. We determine always *our own* condition—Heaven or Hell—here and hereafter. It was the teaching of one of the most highly illumined and valuable men who has lived in the world, Emmanuel Swedenborg, who wrote *Heaven and Hell*, that at that time there will be no one to judge us for our own acts; our own life *is itself* our judge. Our life here determines

absolutely the condition of our life there. It is simply a matter of sequence. We commence there exactly where we leave off here. All mental and spiritual growth and enfoldment, that is, our real character, is what we take with us. According as we are rich or poor in that here, it will determine for us our state there.

The wisdom, then, of giving the greater portion of one's time and life while here to the things that are permanent, to the things that once gained are gained forever, rather than primarily to the things we soon leave behind and cannot possibly ever take with us, is obvious. A man, then, may be very wealthy here and he may pass on and begin as a pauper there. Or, he may be wealthy here and he may begin wealthy also there. It depends upon what he has made his *chief concern* while here. . . .

When we say that religion should occupy an important place, or that it should be the chief concern in life, we do not speak a sentimental, a weak or a meaningless thing. Moreover, the one who thinks he hasn't room for it, or time for it, or is too scientific or learned or practical for it, is generally filled with a consummate conceit, born of ignorance or of prejudice, and therefore of weakness. Observe and see. It is rather as Dr. Patton, formerly president of Princeton University, once said to a class of graduates: "Religion is the goal of culture, and the educated man must stand in some relation to God. He must have some philosophy of human life, some theory of society."



## A basis of philosophy and religion

What a power the Church could have been through all the years and centuries—and what a power today—if it had built and stood soundly on this great central theme of the teaching of Jesus. It is sometimes a question whether the Church has not had a great part to play in obscuring the real life mission and teaching of Jesus. It is a question whether it has not been giving a stone in place of the bread for which such great multitudes have been eager. . . .

If believing on the name—the person—of Jesus, making some kind of public confession and being baptized in His name were necessary in some established scheme of salvation and redemption, then certainly God was very stupid or slow or lazy in connection with all the other millions of His children before Jesus' time, the same as in connection with large numbers today who cannot possibly ever even hear of Jesus. Can any sensible man or woman really believe this? No, the same everlasting truth that saves was in the world long before His time, and from the beginning of time.

But here came One with an almost supreme aptitude for

the things of the Spirit, and because He struck so directly at this greatest of all truths, the supreme fact of human life, He has become the most influential teacher and leader of men in all history, and His name has become the greatest. . . .

If you get comfort out of the personal Jesus, if you get any help and comfort from water or from public confession, from Communion or from anything else, by all means get it. All these things will do you good if done in the right spirit. If done in the right spirit they certainly can do no one any harm. But don't mistake any of these things for *the life and the teachings* of Jesus. It is the spirit of the living God, the Christ consciousness within, that saves and redeems and that guides men in the true religious life.

The redemption of man takes place when the spirit of God takes possession of his mind and heart, and permeates his daily life to the minutest detail. "For as many as are led by the Spirit of God, they are the Sons of God." Such was the life and such was the teaching of Jesus. . . .

## How we will win the best

THE young men and the young women with the college education, with the university training, even if they have to "work their own way" through to attain it, will unquestionably never repent having it—although in the great majority of cases they will find that it isn't as much as they thought it was. To have this knowledge, however, is an advantage. There are those who believe that a college education would have been a detriment to a man, say, like Lincoln. I do not believe that it would have been a detriment to him, because he had too much good common sense and too much native ability to have allowed it to become a detriment, and to a man of this type therefore it would be an advantage. Some features of it would at least have been a satisfaction to him on account of his great thirst for learning and knowledge, though the chances are that it would not have made him any greater or any more effective in meeting the facts of life as he met them. So I would say to the young man or woman, get the college education if you can, and there is scarcely one, at least in America, who, if sufficiently in earnest, cannot obtain it. If there are circumstances that prevent it, or



that would seem to make it not advisable, then it depends entirely upon yourself as the years go by whether or not you sustain a loss by not having it. If the right stuff is in you, you will sustain no loss.

Then when the middle life is reached, care must be taken that we do not allow the affairs of life and our own particular field of activity, with its many times complex relationships, ever to divorce us from living in the Kingdom of the Mind, and the Realm of the Imagination. If one has missed the early education, he need not be barred, unless perchance he himself so chooses, from that great and magnificent company of the world's thinkers and writers—companionship and intimacy with whom will make a man rich in thought, learning and even in culture. It depends upon ourselves entirely whether we have this royal companionship or not.

It was Macaulay who said: "If anybody would make me the greatest king that ever lived, with palaces and gardens, and fine dinners, and wine and coaches, and beautiful clothes, and hundreds of servants, on condition that I would not read books, I would not be a king—I would rather be a poor man in a garret with plenty of books than a king who did not love reading."

There arises also at this age a peculiar responsibility or duty which might be termed the duty of preserving one's self. To grow and to keep in person as attractive as possible should be not only everyone's pleasure, but should be also everyone's duty. Household cares or business cares and pre-occupation, or lack of appreciation of its sure value, cause many to grow careless along this line, especially at this period of life. As the life at forty-five and fifty has been determined by the prevailing types of thought, and therefore the habits, of twenty-five and thirty-five, so the latter years of life are

being determined with an absolute precision by the prevailing types of thought and consequent mode of life of the middle age.

There is a special duty at middle age to sow the right seed thoughts that will make the latter period of life as beautiful and as attractive as it can be made. Keeping always a youthful interest in all things of life and an interest in all things in the lives of all about us, leads in an easy and natural manner to that delightful old age that should be the ambition and the pride of all who are permitted to pass into it.

When we examine the matter carefully, and when we realize that all knowledge and growth and development and character are cumulative, it would seem that the latter years of life should be the most joyous and valuable and happy of all. Its joys and its valued possessions come undoubtedly through living always in the upper strata of one's being. Browning was unquestionably the prophet when he wrote:

Grow old along with me!  
The best is yet to be,  
The last of life for which the first was made;  
Our times are in his hand  
Who saith, "A whole I planned,  
Youth shows but half; trust God; see all, nor be  
afraid!"

Life in no case is purely a bed of roses. There will be always the daily problems, there will be bread to get; or if it is not a bread problem, then there will be wisdom necessary, and perplexing problems to meet in the wise use of one's wealth. There will be disillusion; there will be suffering; there will be death; but the great beauty is that for those

who are in earnest and those who build on the great realities of life, there will be a wisdom that will enable them to meet all these things with understanding and power, and always, therefore, with a due compensation. . . .

Generally speaking it is idle for one to think that he would be happier in some other state or condition. It is, however, true that we need changes. We need changes from the ordinary duties and routine of life that we may get away from the beaten path, or sometimes, if you please, out of the ruts that we are all so likely to get running in. It is good for us occasionally to get away from our constant companions, our constant friends, from the members of our immediate households. It is good for us and it is good for them. It whets the dull edge of appetite. We come back revived, with fresh and many times new interests and aims. We appreciate them better, and they appreciate us better for these changes. It takes the cobwebs from our brains. It takes the kinks from our nerves, and many times thereby, from our acts.

The occasional vacation or trip or even short absence does, in this way, contribute to a greater happiness. But we must take the spirit of happiness with us; for unless we do, we will find it nowhere in the world, however far or varied we may travel in search for it. "After all," says Lowell, "the kind of world one carries about within one's self is the important thing, and the world outside takes all its grace, color and value from that."

Life is not so complex if we do not persist in making it so. We need faith; we need to be brave; we need chronically to keep the corners of the mouth turned up and not down. And after all it is only a step at a time. "Anyone," someone



has said, "can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down—and this is all that life ever really means." And then each morning is a fresh beginning. The way we meet our problems and do our work today determines all—and then tomorrow when it comes, but not before it comes. This is really the secret of all successful living.

And as the days and the years speed onward, abundant helps will spring up all along the way to meet whatever conditions or problems arise. They will be waiting and ready to help us to meet them with wisdom and with power, and to get from them the best there is in them.

And when the summons comes to join the "innumerable company," it will find us ready. Joyfully we will slip out of the old coat, and eagerly put on the new. We will not be afraid or even reluctant, realizing that we are now living in God's life and that there we shall live forever. We will therefore extend a welcoming hand to the messenger, knowing that he can bring us only good. We will go even with joy, expecting that Swedenborg was right when he taught that those who have been nearest in spirit and therefore dearest to us here, are the divinely appointed ones to greet and to care for us and to instruct us when we pass into the other phase of life.

Happy and strong and conquering always to the end is he who knows the grasp of the Unseen Hand. He it is who all along on God's highway has the equipment for the winning of the best.

On the  
open road

## A creed of the open road

To be observed today, to be changed  
tomorrow or abandoned, according  
to tomorrow's light.

**T**o live to our highest in all things that pertain to us, and  
to lend a hand as best we can to all others for this same  
end.

To aid in righting the wrongs that cross our path by pointing  
the wrongdoer to a better way, and thus aid him in becoming  
a power for good.

To turn toward and to keep our faces always to the light,  
knowing that we are then always safe, and that we shall  
travel with joy the open road.

To love the fields and the wild flowers, the stars, the far-open  
sea, the soft, warm earth, and to live much with them  
alone; but to love struggling and weary men and women  
and every pulsing, living creature better.

To do our own thinking, listening quietly to the opinions  
of others, but to be sufficiently men and women to act  
always on our own convictions.



To do our duty as we see it, regardless of the opinions of others—seeming gain or loss, temporary blame or praise.

To remain in nature always sweet and simple and humble and therefore strong.

To play the part of neither fool nor knave by attempting to judge another, but to give that same time to living more worthily ourselves.

To get up immediately when we stumble, face again to the light and travel on without wasting even a moment in regret.

To love and to hold due reverence for all people and all things, but to stand in awe or fear of nothing save our own wrongdoing.

To recognize the good lying at the heart of all people, of all things, waiting for expression all in its own good way and time.

To know that it is the middle ground that brings pleasure and satisfaction, and that excesses have to be paid for always with heavy and sometimes with frightful costs.

To know that work, occupation, something definite and useful to do, is one of the established conditions of happiness in life.

To realize always clearly that thoughts are forces, that like creates like and like attracts like and that to determine one's thinking is therefore to determine his life.

To take and to live always in the attitude of mind that compels gladness, looking for and thus drawing to us continually the best in all people and all things, being thereby the creators of our own good fortunes.

To know that the ever-conscious realization of the essential oneness of each life with the Divine Life is the highest of all knowledge, and that to open ourselves as opportune channels for the Divine Power to work in and through us is the open door to the highest attainment and to the best there is in life.

In brief—to be honest, to be fearless, to be just, joyous, kind. This will make our part in life's great and as yet not fully understood play one of greatest glory, and we need then stand in fear of nothing—life nor death; for death is life. Or rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of the new; a passing not from light to darkness, but from light to light according as we have lived here; a taking up of life in another form where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time.